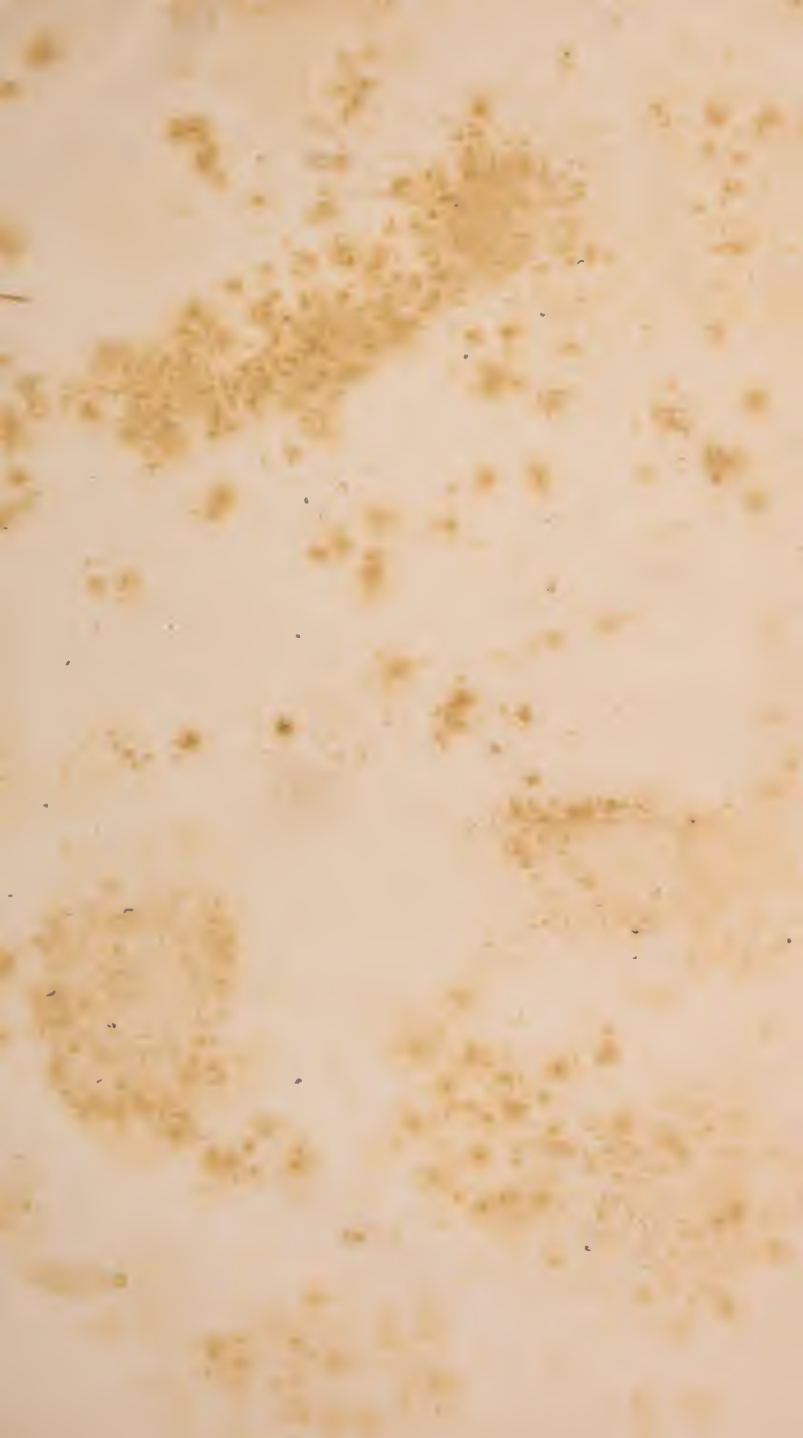



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THE
PRESENT STATE
OF THE
GREEK CHURCH
IN
Russia,

OR A
SUMMARY OF CHRISTIAN DIVINITY;

BY
*✓***PLATON,**
LATE METROPOLITAN OF MOSCOW.

Translated from the Slavonian.

WITH A
PRELIMINARY MEMOIR
ON THE
ECCLESIASTICAL ESTABLISHMENT IN RUSSIA;
AND AN
APPENDIX,
CONTAINING AN ACCOUNT OF THE
ORIGIN AND DIFFERENT SECTS OF RUSSIAN DISSENTERS.

BY ROBERT PINKERTON.

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1814.



P R E F A C E.

THE Author of the following translation and remarks having resided for many years in different parts of Russia, has had various opportunities of acquiring information respecting the principles and usages of the ecclesiastical establishment of that empire.

When he arrived a few months ago on a visit to his native country for the sake of his health, it was suggested to him, that the publication of the knowledge he possessed on a subject hitherto little understood, would be highly acceptable and important, not only on account of the conspicuous and decided manner in which the Russian government has entered into the views, and adopted the plans, of the British and Foreign Bible Society, but on account of the interest naturally excited by recent public events, in every thing relative to

Russia,—a nation to whose firmness and exertions the Continental States are so much indebted for the restoration of their independence.

It is, however, to those who are zealously concerned for the circulation of the word of God, and the diffusion of Gospel truth among the nations, that he conceives the following pages will be chiefly valuable.

His object, accordingly, in publishing this volume, is to exhibit a view of the principles of the church of Russia, in the only unexceptionable way in which this object can be accomplished, by affording the Russian divine an opportunity of stating himself what are those principles which have been so long misrepresented by travellers and others ignorant of his language, who have drawn their conclusions from external ceremonies, and have imputed to the Russians a system of faith in many respects the creature of their own imaginations.

This statement of doctrines, important as it is in itself, becomes still more interest-

ing, when viewed in connection with the institution of Bible Societies in Russia; as it will enable the religious public in this country to estimate more truly the effects likely to be produced by the circulation of the Scriptures in that empire; effects which must always be considerably regulated and modified by the exposition of the leading truths of revelation acknowledged by the establishment of a country.

The treatise of Christian doctrine, which is the subject of the following translation, was written by *Platon*, late Metropolitan of Moscow, and first published in 1765. Since that period it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian church, as containing a just view of the doctrines believed and taught in their communion.

The translator has endeavoured to state faithfully the ideas contained in the original, and has not unfrequently sacrifi-

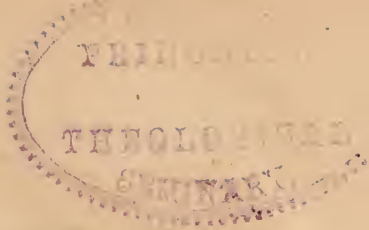
ced elegance to perspicuity. He holds himself answerable only for the fidelity of the translation, not for the accuracy of the writer's definitions and sentiments.

Notes were requisite on some passages, either where the text required illustration to the English reader, or where the quotations from Scripture appeared more apposite in the Slavonian than in the English version.

The Preliminary Memoir will give a concise view of the present state of the ecclesiastical establishment in Russia; and particularly of the education of the clergy, a point so intimately connected with the prosperity of true religion.

The Appendix contains an account of the origin and present condition of the Russian dissenters, derived from the best Russian publications, as well as from personal observation and enquiry; and, with regard to one interesting sect, from a Russian manuscript, with which the Author was favoured by a Nobleman of distinction in that country. The particulars in this narrative be-

ing, of course, new to the English reader, it is hoped they will be found satisfactory. The Author trusts that this publication, by affording a more accurate idea of the doctrines and present state of the Russian church than has hitherto been given, will have the effect of exciting in the British nation a lively feeling of Christian regard for the inhabitants of that extensive empire, and will suggest additional motives to unwearied exertion, and fervent prayer in behalf of its numerous tribes, that the fundamental object of the St Petersburg Bible Society may soon be obtained, and “each tribe put in possession of the word of God in its own language.”



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PRELIMINARY MEMOIR.

THE first dawn of civilization in Russia, does not appear to have commenced until the introduction of Christianity, towards the close of the tenth century. Before that period, the inhabitants were sunk in the deepest ignorance; and their religion consisted chiefly in the worship of Nature, which they represented under the character of a female. They paid religious homage also to different objects in nature, such as to *fire*, which they considered to be the creator of thunder, and called *Perûn*; and to the *earth*, under the name of *Volata*. At the same time, however, they believed in the immortality of the soul, and a future state of rewards and punishments.

In the year 955, the Grand Princess *Olga* having visited Constantinople, and being honourably received by the then reigning emperor, Constantine VI. was instructed in the doctrines of

Christianity ; and, at her own desire, baptized into its faith, by the name of *Helena*. On her return, she used all the influence in her power to introduce the new religion into Russia ; but her exertions, though incessantly employed for upwards of fourteen years, proved insufficient to withdraw her son, the Grand Prince *Svetoslaff*, from the worship of *Perūn*. Her conduct and conversation, however, seem to have made a due impression on the mind of her grandson *Vladimir*, who, after her death, embraced the Christian religion, and publicly professed it, by being baptized in 988. This prince was the instrument of effectually bringing over his subjects to the profession of Christianity ; and, from that period, the Catholic and Apostolical faith of the Eastern or Greek Church, together with all its ordinances, rites, and ceremonies, have been preserved among this people, nearly in the same state in which they were at first received and established. The Roman Pontiffs, indeed, have at different times attempted to impose their creed on the Russians ; but every such attempt has invariably proved abortive : and, to this day, they remain steadfast in the faith of their ancestors.*

* It is not to be denied, that some of the Roman Catholic doctrines, particularly that of transubstantiation, have crept into the Greek church. Most probably this doctrine was in-

On Christianity becoming the religion of the Russians, their princes began to have a more immediate intercourse with the sovereigns of other Christian kingdoms: and, in order to promote the diffusion of knowledge and civilization among their subjects, they invited learned foreigners to settle in their dominions. Of such as accepted their invitations, the greater number were Greeks from Constantinople, who not only assisted in establishing and organizing schools, but zealously propagated the Christian faith throughout the empire, and generally occupied the chief offices in the newly formed church.

By the labours of such men, under the direction and authority of the Grand Princes, many useful books were translated out of the Greek into the Slavonian language, and many schools founded in different parts of the country, in which the youth were instructed in the principles of Christianity, and other branches of useful knowledge. In the 12th century, among

introduced by the Catholic priests of the middle ages, the tendency of whose sophistical reasonings, the Greek priests were too illiterate to detect; for it is quite indisputable, that transubstantiation formed no part of the faith of the primitive Greek church, though it is now admitted not only among the Russians, but also in the Eastern churches. See, on this subject, *Dr Covel's Account of the Greek Church*, printed in 1722.

many others, there were two institutions of this kind, one in *Kieff*, and the other in *Smolensk*, in which both Greek and Latin were taught; and even several of the Russian princes of that time spoke and wrote these languages. The names of *Yaraslaff of Galitsia*, *Roman of Smolensk*, *Svetopolk of Novogorod*, and *Constantine of White Russia*, are honourably recorded in the Russian annals, as patronizers of learning and the sciences. About this same period, there was a pretty extensive library collected at *Vladimir*, for the purpose of promoting civilization, which was afterwards destroyed by accidental fire.*

In the thirteenth century, however, the irruption of the Mongol Tartars, who penetrated westward even as far as Novogorod, swept away all these hopeful appearances, and, for upwards of 200 years, put a stop to all the benevolent exertions of the Russian princes to civilize their subjects. It was only, indeed, on their deliverance from the Tartar yoke by *Ioan Vasillivitch*, in the middle of the sixteenth century, that attempts again began to be made to diffuse learning; and not till the accession of the present

* For some of these, and also for a number of other particulars contained in this Memoir, I am indebted to a celebrated statistical work in the Russ language, by Professor *Ziablosky*, published in 1808.

dynasty of *Romanoff* to the throne in 1613, that general civilization became an object of the first importance with government.

It is not my intention, however, in this place, to give an account of what has been done of late years by the powerful sovereigns of this mighty empire, to promote general civilization among upwards of forty-four millions of the human race, under their government; but, as a proper introduction to a statement of the doctrine held by the Russian Church, I propose merely to give a concise account of the present state of the clerical schools—of the clergy themselves—the churches and service—monasteries, and form of ecclesiastical government.

1. The Schools of the clergy, or *spiritual schools*, as they are called, belong to the most ancient institutions for learning in Russia; for, during the dark ages, as in other countries of Europe, any degree of literary knowledge which existed amongst the Russians, was confined solely to the clergy: and, till the establishment of the public schools in the beginning of last century, they were the only seminaries of education in the empire.

The chief object of these schools is to train up a sufficient number of young men for the priestly

office; and, from the time of Peter the Great, none have been admitted into them except sons of the clergy.

In the earliest of the *spiritual schools* that were founded at the introduction of Christianity, the Greek and Slavonian languages, and the writings of the Greek fathers, were the principal subjects of study; but, on the foundation of an academy at *Kieff*, after the manner of the Polish schools, the Latin became the classical language, and the scholars were taught grammar, rhetoric, philosophy, and divinity. The same course of education was also adopted in the spiritual academy of Moscow, and continued in it till the end of the 16th century.

The state of these schools was much improved by the wise arrangements made by Peter the Great, which were calculated to procure to the sons of the clergy a degree of learning unknown among their fathers. His successors have also considered the proper education of the clergy as an object of the first importance for promoting the civilization and prosperity of their subjects; and hence, since his time, various changes and regulations have been introduced into the clerical schools. Thus, in 1788, the two seminaries of *Novogorod* and *Alexandroff** were united, and

* This academy is attached to the monastery of *St Alexander*

students of abilities ordered to be sent to the latter from the other clerical seminaries, to be prepared for the office of teachers. In 1797, the spiritual seminaries of *Alexandroff* and *Kazan* were denominated academies ; and, together with the former two of *Kieff* and *Moscow*, furnished with every thing answerable to their designation, as the first spiritual schools of the empire. The following year, the same course of liberal education which had been adopted in the academy of *Alexandroff*, was introduced into the other three academies, and into all the seminaries. It was also appointed, that the four academies should be particularly appropriated for training up the most hopeful young men to the office of teachers in the spiritual schools. After these arrangements were made, the system of education was again enlarged by order of the Holy Synod, and every class was, at the same time, furnished with a particular set of instructions for directing its studies. By an imperial *Ukaz*, also, in 1802, a medical class was ordered to be instituted at all

Nevsky, built by Peter the Great, in the vicinity of St Petersburg, from which monastery it takes its name ; but it is also called the Spiritual Academy of St Petersburg. The present *Rector* of this academy is the Archimandrite *Philaret*, who is also the professor of divinity, and has been much distinguished of late years for his learned and eloquent sermons, many of which have been published.

the academies and seminaries of the clergy; and the several branches of learning taught in these schools at present are, grammar, rhetoric, natural and moral philosophy, divinity, some parts of the mathematics, history and geography, in the Latin and Russ languages. In the four academies, and in some of the seminaries, the Hebrew, Greek, German, and French languages, are also studied.

The number of spiritual schools in different parts of the empire, is 58; of which, four are academies, thirty-six seminaries (one in every diocese, under the particular direction of the bishop), and eighteen inferior schools, in which the Russian language, arithmetic, and the doctrines of Christianity, are the chief subjects of study. These eighteen schools were erected A.D. 1800, at several of the seminaries, and in other parts of the empire, for the sake of those scholars, who were reckoned incapable of pursuing with advantage, the more extended course of education established in the academies and seminaries.

In these fifty-eight spiritual schools, upwards of 26,000 young men are at present educated, principally at the expence of government. The number of scholars in the four academies, is about 4000, with upwards of 50 preceptors; and, in the thirty-six seminaries, there are above

20,000 scholars, and 297 teachers. In the eighteen schools, there are nearly 2000 scholars, and 30 teachers.

The sons of the clergy are usually sent to these institutions when about ten years of age. They begin with the Latin and Slavonian languages; and, according to their progress in these, are advanced into the higher classes, to be instructed in the different branches of science above mentioned. The more advanced students are taught by means of public lectures delivered by the preceptors; and the younger ones according to the method adopted in common schools. Many of the elementary books are the same with those used in the universities, into which they have been introduced by the German professors; but their theological studies are confined to the writings of the Greek fathers, such as Chrysostom, Gregory Nazianzen, &c. and to the works of the Russian divines.*

* Among these, the most distinguished are the voluminous writings of our author *Platon*, late metropolitan of *Moscow*; of *Demetrius*, metropolitan of *Rastoff*; of *Theophanes*, archbishop of *Pleskoff*; and of *Michael*, the present archbishop of *Tscherniga*. The last is a man of profound learning and genuine piety, who, after travelling in foreign countries for his improvement, has raised himself, by his talents and eloquence, from the office of a common priest in the church of *Ivan Voin* in *Moscow*, to one of the first dignities of the Russian church. He has published several excellent theological

There are, properly, no regular academical degrees in the seminaries of the clergy; but I understand it is under consideration to introduce the same mode of education, and the same academical honours, into the academies and seminaries of the clergy, which now exist in the universities and *civil* academies.

In each of the clerical schools, an annual public examination takes place, under the inspection of the archbishop or bishop, when such of the pupils as have finished their studies have the choice either of taking immediate steps for ordination as secular or parochial clergymen, or of entering into the monastic life; which latter is often preferred by young men of talents, as it is the only channel for rising to the higher preferments in the Russian church.

The mode of living in these seminaries is in every respect monastic; for the teachers and overseers are all monks, who have introduced into them a degree of abstemiousness in respect to diet, and of slovenliness in dress and other accommodations, which are hurtful, and not beneficial, as they pretend, to literary pursuits.

Except the four academies, all the spiritual

works, amongst which I have read, with great pleasure, his sermons, and a treatise in two volumes, *On the Old and New Man*.

schools were formerly supported by tythes of corn from the lands belonging to the monasteries and churches ; but, in 1764, the crown took possession of these lands, and appropriated the sum of 38,000 rubles per annum for their support. At that period, the number of schools was twenty-eight, in which about 6000 scholars were educated ; but, in the course of about twenty years, the scholars increased to 12,000 ; in consequence of which, the annual sum granted for their support was raised to 77,000 rubles. Soon, however, the continual increase of the number of scholars rendered even this sum insufficient ; and the Emperor Paul, accordingly, in 1797, augmented it to 180,000 rubles ; and, by his present Imperial Majesty, Alexander, it was, from the same cause, raised, in 1807, to 362,555 rubles.

These schools have always been of essential advantage to the empire, not only as nurseries for those who are to fill the clerical office, but as they have produced many individuals, by whose services in various civil departments, society at large has been highly benefited.

At present, indeed, there is hardly an institution for education in any part of the empire, in which some of the young men brought up in these seminaries are not to be found holding the office

of teachers ; and, since the year 1780, more than 5000 of them have been permitted to enter the civil service of their country.

Great as has been the liberality of his present Majesty, in doubling the annual allowance formerly granted by government to the support of these schools, they are still destitute of several accommodations indispensable for carrying fully into effect the important object for which they are instituted. Of these, that which is most felt, and which proves one of the greatest hindrances to the successful prosecution of literary and scientific studies, is the want of proper books ; for, though small libraries are attached to some of the principal schools, the greater number have none ; so that the students, though ever so well grounded in the elementary principles of literature and science, are deprived of the means of attaining that comprehensive knowledge which is to be acquired only by an extensive perusal of the best authors on every subject.

Of late years, there have been some excellent books translated from the German, English, and French languages ; but most of the seminaries being at a distance from Petersburg and Moscow, where books are usually published, the students have but few opportunities of obtaining them ; and hence their reading is very circum-

scribed, being confined mostly to the ancient Greek fathers, many of whose works are translated into the Slavonian.

The candidates for the priesthood being thus trained up from their early years in these secluded retreats, have but few opportunities of mixing in civil society. In consequence of this, on leaving the seminary, and entering into the world, the student is like a foreigner coming into a strange country, with the language and manners of which he has but an imperfect acquaintance. The very dress * he is obliged to wear on his admission to the priestly office, tends to exclude him from mingling with polished company, or such as in Russia is styled *enlightened society*; so that, as student and priest, he has but few opportunities of attaining that comprehensive general knowledge, that polish of manners, and freedom of address, which are so essential

* The Russian clergy are all dressed in the wide flowing robes of Orientals, and are obliged to wear long beards, and their hair floating upon their shoulders. This gives them a reverend appearance, which tends not a little to impress the vulgar with false ideas of their sanctity, and also becomes a bar to their having a free intercourse with people of every condition. To change the dress of the clergy, however, would prove difficult; for the people look upon it as holy—as the manner in which Christ and his apostles were arrayed, and therefore the only habit in which his ambassadors should appear.

for enabling him to perform, with advantage, the duties of a Christian minister; and which are to be obtained only by general reading, and a frequent intercourse with civilized society.

2. The Russian clergy are divided into *Regular* and *Secular*. The former are all monks, and the latter are the parochial clergy. The superior clergy are divided into metropolitans, archbishops, and bishops, who are indiscriminately styled *Archirès*;* but the title of metropolitan or bishop is merely personal, and not properly attached to the see; and, though there be some difference among the superior clergy in denomination, rank, and dress, yet it scarcely ever happens that one *Archirè* is subordinate to another.

Before the time of Peter the Great, the bishops were absolute in their own dioceses; and though, at consecration, they took a general oath to walk in the spirit of their office, according to the Holy Scriptures and councils of the fathers, yet Peter found it necessary, in 1716, to make their duties and obligations more clear and specific,† as the moral conduct of many of them was

* *Архиерейс.*

† These obligations refer to the judicious exercise of the powers committed to them—personal conduct—strict cognizance of the monks and clergy under them—prevention of su-

highly unworthy their sacred office, and others were remiss in the performance of their spiritual duties.

Promotion to the rank of bishop depends entirely on the will of the sovereign. When a vacancy takes place in a diocese, the holy legislative synod presents to his Imperial Majesty two or three candidates from among the eldest of the *Archimandrites*,* or chiefs of monasteries, out of whom he selects one, and orders him to be ordained an *Archirè*; though he is not restricted in his choice to any of the candidates brought forward by the holy synod. Thus, the metropolitans, archbishops, and bishops, compose the highest class of the Russian clergy, of whom the greater part in the present day are men of learning, and many of them possessed of distinguished abilities, whose theological writings, especially of late years, have done honour to their profession and country; but, unfortunately for their literary reputation, they write in a language which is unknown to the other nations of Europe.

From the intercourse which I have had with the higher ranks of the Russian clergy, in different

perfluous building of churches and monasteries—particular duties towards their flock—study of the Scriptures—establishing of schools, &c.

* *Αρχιμανδρίτης*, probably from *μανδρα*, a fold.

parts of the empire, I cannot express my sentiments of their character in more appropriate terms than those which Dr King employed forty years before me, that “the superior clergy of Russia are men whose candour, modesty, and truly primitive simplicity of manners, would have illustrated the first ages of Christianity.”

After the *Archirès*, the next in order of dignity are those who in Russia are called *Tschornoe Duhovenstvo*, or the *Black Clergy*, to which class belong the *Archimandrites*, or chiefs of monasteries, from amongst whom the bishops are always chosen; the *Hegumins*,* chiefs of small convents, of which they have the direction; *Ieromonachs*† and *Ierodiacons*,‡ who perform divine service in the monasteries; and, last of all, the *Monks*.

All the *Black Clergy*, and also the *Archirès*, according to the regulations of the Greek church, are obliged to lead rigid and recluse lives; are forbidden animal food; and are not permitted to marry, after entering into this order. They compose the regular clergy, and consider themselves as superior to the secular priests, in respect both of rank and learning; for the whole powers and

* Ἡγούμενοι, rulers.

† Ἱερομοναχοί, monks, who are priests.

‡ Ἱεροδιακονοί, monks, who are deacons.

dignities of the Russian church are exclusively vested in them.

The secular priests are called *Beloe Duhovenstvo*, or the *White Clergy*, and consist of *Protoirès*,* or, as they were formerly called, *Protopopes*, *Priests*, and *Deacons*, together with the *Readers* and *Sacristans*. According to the statement published by the Holy Synod in 1805, the number of *Protoirès*, *Priests*, and *Deacons*, in actual employ, was 44,487; and of *Readers* and *Sacristans*, 54,239; in all, 98,726.

The *Protoirès*, *Priests*, and *Deacons*, must all have been educated in the spiritual schools, and must be married before they can be ordained to these offices; but are restricted from marrying widows. The death of their wives, however, does not now prevent them, as formerly, from officiating as priests, though they are not allowed to marry a second time. But they are at liberty to enter into the order of the *Black Clergy*, by becoming monks; and thus the way is open before them to the first dignities of the Russian church. Those, again, who desire to marry a second time, must first resign their office in the priesthood, and are for ever excluded from that order.

From what has already been mentioned, re-

* *Πρωτοπρεσβυτερος*.

specting the education of the clergy, it naturally follows, that the state of learning amongst the secular priests must have undergone a great change for the better since the beginning of the last century. The judicious measures employed by Peter the Great and his illustrious successors, to procure to the clergy a regular education, and to dispel the ignorance and superstition in which every class of their subjects was involved, together with the vigilant and strenuous exertions of the present government in promoting civilization and the interests of religion, have already greatly ameliorated the general state of knowledge and manners among the higher ranks of society, and likewise among the clergy, and must ultimately be productive of the most salutary consequences to the lower orders of the people.

The duties of a secular priest in Russia are peculiarly laborious. The service of the church, which must regularly be performed three times a-day, and which, from its excessive length, is evidently of monastic origin, and only adapted for such as are entirely withdrawn from the world, together with the numerous and complicated ceremonies attending the administration of baptism, marriage, burial of the dead, visiting of the sick, &c. occupy the greater part of his

time, and leave him but little leisure for study. To this cause, in part, I am disposed to attribute that want of zeal and activity in advancing the true interests of religion and morality, which, in general, forms such a conspicuous feature in the character of the Russian clergy.* Perhaps their being, as it were, a distinct tribe, tends also greatly to produce this general characteristic; for, since the time of Peter the Great, who, in order to reform the irregularities which then existed among the clergy, ordered them all to be registered, and obliged them to send their sons to the spiritual schools, to receive a suitable education for the ministry, none have been admitted to the offices of secular priests, but the sons of the clergy. Hence, many thousands of these men have entered into the priestly order, not from choice, but from necessity. It is but justice, however, to add, that many of the secular priests are learned and worthy characters,

* Comparatively few publications, either of a moral or religious kind, come from the pens of the clergy; and, as for religious magazines or journals, those invaluable channels of general instruction, which have tended more, perhaps, of late years, to promote the interests of religion and morality in Great Britain, than any other kind of publications, they are as yet but little known in Russia. A Religious Magazine was some years ago published in St Petersburg, but was suppressed, in consequence of being injudiciously conducted.

who diligently perform the duties of their office, and spend their days in promoting the spiritual interests of the flocks committed to their charge. Nor is it unworthy of remark, that the Russians of all ranks are in general void of that persecuting rancour against other religious persuasions, which is so characteristic of Roman Catholics; and, though they adhere strictly to the doctrines and ceremonies of their own church, yet not only the laity, but even the clergy, are far from thinking that there is no salvation without her pale.

In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holidays. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the Gospel, might have done honour to a British clergyman. In some of the churches, I have also heard the priest read a homily from a printed book, a practice which is not unfrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study.

Among the peculiar privileges of the clergy, may be mentioned their complete exemption from all civil taxes. They are also exempted from corporal punishment, even in the case of committing capital crimes: and, according to an

Ukaz of 1801, they are permitted to hold lands. The greater part of their support is derived from the free-will offerings of their parishioners, and their revenues are comparatively small. With the view of adding to their respectability, and exciting them to diligence in their sacred calling, the Emperor Paul began to bestow upon the superior clergy the orders of knighthood; and, in 1797, he appointed golden crosses to be made for the secular priests, to be worn suspended from their necks, together with mitres like those of the Archimandrites, and other marks of distinction in dress. These he bestowed on such of them as distinguished themselves in their holy calling.

This Emperor, also, in order that the country clergy might have more time to attend to their spiritual duties, commanded that their fields should be cultivated by the peasants belonging to their respective parishes; a regulation, however, which has since been laid aside.

3. The whole Russian empire is divided into thirty-six dioceses or *eparchies*, which, in extent, are nearly the same with the divisions of the empire into provinces or governments. In these, there are 483 cathedrals, and 26,598 churches,*

* In Russia, the rage for building churches and monaste-

which are, in general, magnificent buildings. Formerly, many of them were of wood, but now they are mostly built of brick ; and comparatively few of the wooden churches remain. A foreigner, in particular, is forcibly struck with the elegance of these fine edifices, raising their gilded spires amidst the humble *izbas*, or huts of the peasantry.

Some of the churches are large square buildings, but the most of them are built in the form of a cross. In general, they have five domes, with crosses, which, in monasteries and cathedrals, and even in some parish churches, are gilded, and have a splendid appearance. Adjoining to the church, or near to it, there is always a steeple or belfry, commonly of great height, provided with large bells ; and, like the churches, overloaded with decorations.

The church is divided into three parts ; first, the *Sanctum Sanctorum*, called the *Altar*,* and into which females are not permitted to enter. In

ries, in the 16th century, was so great, that *Ioan Vasillivitch* was obliged to put a stop to it by an *Ukaz*. Moscow alone once contained, according to a proverbial expression, her *sorok sorokoff*, or *forty times forty* churches !

* Evidently from the Latin *altare*. However, the word *Altar*, as used in the Russian rubric, has properly no particular reference to the holy table upon which the Gospels and cross are laid, but means the whole space which is separated from the body of the church by the *Ikonostas*.

the middle of the *Altar* stands the *Holy Table*, upon which a golden or silver cross, and a richly ornamented copy of the Gospels, are always laid. This part of the church is the east end, so that the congregation always worship with their faces towards the rising sun.

The *Altar* is separated from the nave or body of the church, by a screen, upon which pictures of our Saviour, the Virgin, the Apostles, and Saints, are always painted. This screen is called the *Ikonostas*,* in the middle of which are the *Royal Doors*,† which are opened at different times in the course of the service. Upon a platform before the *Ikonostas*, raised several steps, the readers and singers stand behind a low rail, to separate them from the congregation; and, in the middle, before the *Royal Doors*, the most of the service is performed.

The second division is the nave or body of the church, which properly may be styled the inner court, where the congregation stand; for there are no seats in the Russian churches, neither do the congregation make any use of books. In some of the new churches in Petersburg and Moscow, there are pulpits erected to elevate the speaker; but they are unknown in the churches

* ΕΙΚΩΝΟΣΤΑΣΙΣ.

† ΘΥΡΑ ΑΓΙΑ.

in other parts of the empire, in which the preacher, while delivering his discourse, usually stands before the *Royal Doors*, behind a moveable desk.*

The third division is called the *Trapeza*, which is the west end of the church, and may properly be denominated the outer court. This part is usually as large as the inner court, where the congregation assemble; but, on holidays, both these divisions are generally filled with the worshippers.

The inner walls and domes of the churches are covered with scriptural paintings, which in general represent the most interesting scenes of our Saviour's history. The *Ikonoſtas* is always richly gilded and ornamented, and the pictures of the Saints adorned with gold and silver, pearls, and precious stones.

4. The service of the church is contained in upwards of twenty volumes folio, all in the Slavonian language, which, though the ancient language of the country, is not well understood by the greater part of the modern Russians.

Twelve of these volumes, one for every month,

* Most of the Russian preachers keep their manuscript lying before them, while delivering their Sermons, whether they make use of it or not.

contain the particular services and hymns for the festivals of the Saints, who are so numerous in the Greek kalendar, that there are more of them than there are days in the year. These twelve volumes are called the *Minæon*.*

The *Octoechos* † compose two volumes, and are divided into eight voices or tones, each of which contains hymns for the days of one week, that are mixed in the service according to the subjects to which the days of the week are appropriated. Thus, Sunday to the Resurrection; Monday to the Angels; Tuesday to John the Baptist; Wednesday to the Virgin; Thursday to the Apostles; Friday to the passion of Christ; and Saturday to the Saints and Martyrs. To these two there is a supplementary volume, containing hymns, to supply the deficiency in the *Minæon*.

The *Psalter* and the *Hours* take up another volume.

The *Book of Psalms* is divided into twenty parts, one of which is read at a service; so that the whole is read through in the course of a week.

The *Book of Prayer* contains the ordinary daily prayers and *Ectinias* for the priest and deacon, in the vespers, matins, and communion service.

* *Μηναιον*.

† *Οκτωηχος*.

The Fast Triods are two volumes, which contain particular services for the great fast before Easter, and for the days of Pentecost, when the hymns in the *Octoechos* are discontinued.

The four Gospels compose another volume, a portion of which is read at every service.

The Book of Offices contains the rites of baptism, marriage, burial service, &c.

And, lastly, *The Book of Regulation*, which contains directions how to use the rest.*

The Lives of the Saints are contained in several folio volumes, which are not now read in churches; but are sometimes read in monasteries, at the matins or morning service.

The Russians make no use of a complete copy of the Bible in their churches; they have only extracts from the Old Testament and the Epistles; interspersed throughout the *Minœon* and *Octoechos*: and even many of the clergy in the country do not possess an entire copy of the Scriptures. Both in monasteries and parish churches, the service is performed three times a day. It begins in the evening of the preceding day, as among the Jews; the vespers at sunset; the matins

* For a more particular account of the service of the Russian Greek church, see Dr King's valuable work published in London in 1772, *On the Rites and Ceremonies of the Greek Church in Russia*.

between four and five in the morning ; and the liturgy or communion service between nine and ten. The greater part of the service consists of psalms and hymns, which, according to the *Regulation*, ought to be sung, but are now mostly read. The length of the service also, has given rise to the unintelligible manner in which most of it is now performed ; for the priests and readers, in order to get the more quickly through it, have fallen into the practice of repeating and reading the hymns and prayers so quickly, and in such a tone of voice, as renders the greater part of them impossible to be understood by the congregation. The Gospel, however, is always read slowly, and in a distinct and audible voice ; so that it is much more intelligible, from being thus read, than many other parts of the service.

5. The wisdom of Peter the Great is in nothing more conspicuous than in the prudent regulations which he introduced into the monasteries and nunneries of Russia, and the restrictions which he laid upon the entering into the monastic state. These, since his time, have effectually remedied the disorders which formerly prevailed among the monks and nuns, and prevented indolent peasants and others from abandoning society, a practice so hurtful to the interests of the

community in every nation, but peculiarly so in Russia, where the proportion of population to the extent of territory is still so small.*

Similar effects also resulted from the measures employed by the Empress Catherine II. in depriving the monasteries and nunneries of the extensive lands and numerous villages of peasants which belonged to them, only leaving a sufficient number to perform the manual labour about these religious houses. Out of the revenues, too, of which they formerly had the exclusive property, she appointed to the monasteries, and nunneries, annual salaries, and ordered the remainder to be applied to the support of hospitals and poor's-houses.

By these means, that rage which formerly prevailed in Russia for the monastic life, has been so effectually repressed, that, at the present day,

* The present number of inhabitants in the whole Russian empire, is upwards of 44,000,000, of which 3,000,000 belong to Siberia. But, according to the best Russian statistical accounts, this vast empire, exclusive of that great tract of country in Siberia, lying to the north of the 60th degree of latitude, and of the many extensive sandy *steppes* or deserts, without water, in the southern parts of Asiatic Russia,—exclusive, I say, of these uninhabitable parts which include almost one third of the whole empire, Russia contains good arable land capable of supporting 600,000,000 of inhabitants; so that her present population, though rapidly increasing, is not one twelfth of what she is capable of supporting.

the monasteries and nunneries of that empire, in comparison of what they formerly were, are literally deserted; for, in 387 monasteries, we find no more than 4901 monks; and, in 91 nunneries, 1696 nuns. The monastic order, however, cannot be altogether abolished among the Russians, without an essential change in the constitution of their church; for the higher ranks of the clergy can only be chosen from amongst the monks. On this account, it is an object of great importance with government, that such men should enter into this order, as may afterwards prove worthy the offices of spiritual fathers and rulers of the people.

The monasteries and nunneries are divided into three classes; *Stauropegia*, *Cænobia*, and *Laura*. The two first are directly under the government of the Holy Synod, and the last is under the direction of the archbishops or bishops in whose dioceses such religious houses are situate. These monasteries, in respect of discipline and service, were at first regulated according to the famous Greek monasteries of mount Athos, called by the Greeks "Ἁγίων ὄρεος, *the Holy Mountain*.* The

* A large mountain in Macedonia, where there are upwards of twenty monasteries of Greek monks, anciently famous in the Eastern church for their sanctity and learning.

monks of the Greek church are all of the order of St Basil, and the degrees are, *Probationer*, *Proficient*, and *Perfect*. The order and discipline are the same in the nunneries as in the monasteries. The abbess of a nunnery is called *Hegumina*. A secular priest always performs divine service in their chapels; but the nuns themselves are allowed to read the lessons, and sing the hymns.

The nunneries in Russia, at present, are properly nothing but asylums for aged or unfortunate females, who there spend the remainder of their days in retirement, most of them usefully employed; and it were altogether inconsistent with justice and truth, to consider them as belonging to those retreats of licentiousness and vice, covered with the black veil of feigned devotion, of which we have so many shocking accounts in ecclesiastical history.

6. On the introduction of Christianity into Russia, the first dignitaries of the church were the metropolitans, who were chosen by the Grand Princes and the Bishops, and ordained by the Patriarch of Constantinople. Hence, the Patriarchs, not unfrequently, without consulting either the Russian princes or clergy, sent them

ing. For an account of them, see *Ricaul's State of the Greek Church*, p. 215.

metropolitans and bishops of their own choosing, though the Grand Princes generally opposed such an infringement on their prerogative, and often sent them back again to Constantinople; and even some of the Grand Princes, in place of applying to the patriarch, commanded the Russian bishops to ordain their own metropolitans. But, in general, the person chosen to be metropolitan of all Russia, went to Constantinople for ordination; and this usage continued till the taking of that city in 1453 by the Turks, when a final stop was put to the free communication which had so long subsisted between the patriarchs and the Russian church. On this account, *Tzar Theodore Ioanovitch*, in 1588, appointed his own patriarch in the Russian church; in which appointment the four patriarchs of the East* having acquiesced, *Jeremias*, the patriarch of Constantinople, came into Russia, and ordained *Job*, the metropolitan of Moscow, patriarch of all Russia, conferring upon him equal authority and powers with the eastern patriarchs. This office lasted till the beginning of the 18th century, when the disturbances which had taken place in the preceding reigns between the princes and the patriarchs, induced Peter the Great to

* The patriarchs, viz. of *Constantinople*, *Jerusalem*, *Antioch*, and *Alexandria*.

abolish this office, in order the better to carry into effect his plans of reformation, both in church and state.

When Peter ascended the throne, the power of the patriarch was almost equal to that of the *Tzar*, after whom he took the first seat, and had a chief voice in all the affairs of the empire, both civil and religious. Without his blessing, neither war was undertaken, nor peace concluded. From these peculiar privileges, and the influence he possessed over the clergy and people, an influence which was oftentimes augmented by his own extensive domains and family connections, it not unfrequently happened that the patriarch opposed his voice to that of the *Tzar* and nobles, in national affairs of importance, for no other reason but because he had not been previously consulted.

On this account, Peter the Great, on the death of the last patriarch, *Adrian*, in 1700, abolished the patriarchal office, and appointed an *Exarch*, or vicegerent of the Holy See, with limited powers, who could do nothing without the consent of the other bishops, and was obliged to refer all affairs of moment to the decision of the *Tzar* himself.

The person appointed to the Exarchy was *Stephen*, metropolitan of *Rezan*, under whose

presidency the schools of the clergy were much improved, the priests and monks more strictly looked after, and arrangements made for that further reformation in the government of the church which soon followed.

In 1721, Peter abolished the Exarchy also, and, in place of it, instituted the *Holy Legislative Synod*, and furnished it with instructions,* for the government of spiritual affairs, under his own particular cognizance. This spiritual council was at first to consist of twelve members, chosen from amongst the Archirès, Archimandrites, and Protoirès; but the number is now indefinite, and the choice and appointment of its members depend entirely on the will of the sovereign.

At the head of the *Holy Legislative Synod* there is always a layman, denominated the

* These instructions are called *Duhovnoe Regelament*, or *Spiritual Regulation*, which was principally drawn up by *Theophanus*, *Archbishop of Pleskoff*, a man of distinguished talents and learning, who wrote an ecclesiastical history, a catechism, and many other theological pieces of acknowledged merit. The *Spiritual Regulation* has been translated into English by the Rev. Mr *Consett*, and published in 1729, and is well worth the perusal of every one who wishes to have a just idea of the value of that reformation, which Peter, so justly styled *the Great*, wrought upon the Russian church, which, before his time, lay in a state of the utmost ignorance and degradation.

Ober Procurator,* who is considered as sitting there on the part of the crown, and has a negative on all its resolutions till laid before the Emperor.

The whole government and spiritual concerns of the church are vested in the Holy Synod, which, in point of dignity, is on a level with the *Legislative Senate*.† Subordinate to the Synod are, a department of this court in Moscow, the Censor of religious publications, the Consistory of every diocese, (which is composed of three Archimandrites, or Hegumins, at the head of which is the Bishop,) the lesser courts of Spiritual Judicature, called *Cantoirs*, the clerical schools, and the monasteries and nunneries. Appeals lie from the *Cantoirs* to the Consistory, from thence to the Bishop, and from the Bishop to the Holy Synod.

The above particulars, it is hoped, will enable

* This honourable and most important office is at present filled by *Prince Alexander Golitzin*, who is also minister for foreign confessions, and president of the St Petersburg Bible Society,—a nobleman, whose high rank, personal talents, and public and private character, render him a general blessing and honour to his country.

† *The Legislative Senate* is the chief civil court in the empire, in subordination to which are all the courts of justice in Russia. Both *the Legislative Synod* and *the Legislative Senate* have their seats in St Petersburg, and are accountable for their decisions to the Sovereign alone, who is properly the head of both.

the reader to form a general idea of the present state of the Greek church in Russia, and will prepare him for perusing the following concise system of her present tenets, written by one of her most learned and universally esteemed Divines.

ORTHODOX DOCTRINE;

OR,

A SUMMARY OF CHRISTIAN DIVINITY.

PART FIRST.

OF THE KNOWLEDGE OF GOD AS DERIVED FROM NATURE,
BEING SUBSERVIENT TO THE BELIEF OF THE GOSPEL.

I.

WITH what does the knowledge of man begin?

The knowledge of man begins with the knowledge of himself.

Know thyself, was reckoned by the ancients to be the first step towards real wisdom; and in conformity to this are the words of the apostle: "If we would judge ourselves, we should not be judged."* 1 Cor. xi. 31.

II.

Evidences that there is a God.

On entering into the knowledge of ourselves, the

* The Slavonian reading is more applicable—"If we would consider ourselves, we should not be condemned."

first thing we come to understand is, that we could not create ourselves. Hence, we necessarily conclude, that there must be an almighty and uncreated Cause, by which we and every other creature were created. Now, by this first cause, according to general acceptation, we understand God.

1. Every thing in this world is contingent, that is, it might exist or not exist, or exist under some other form. But when something was produced out of nothing, then of necessity there must have been a creative Cause. Agreeable to this are these words of the Psalmist: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." Psalm c. 3.

2. On this account also, man is styled "*a little world*," by the contemplation of which, and of certain other traces (in nature), we arrive at the knowledge of the Deity.

III.

The existence of God is further demonstrated,

1. *By a diligent examination of the works of creation.* 2. *By the general consent of all nations.* 3. *By the internal testimony of our own conscience: and,* 4. *By our innate desire of a chief good, or of perfect happiness.*

1. This world may be compared to a stage, on which the glory of God is represented before us;

or to a book, proclaiming to every one the existence of its author; or to a mirror, in which we behold clearly exhibited the infinite wisdom of God. In testimony of this the apostle writes, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20.

2. Every where among all nations, even amongst the most savage, altars have been raised, and sacrifices seen smoking upon them. Thus so strong in man was the conviction of the existence of a Deity, that he rather chose to worship stocks and stones in the place of God, than to suppose that there was no God.

3. The conscience of every man on his doing good, feels a lively sensation of joy; but on his committing evil, he feels remorse, and is self-tortured. Such feelings must originate from some *innate powers*, that most convincingly assure us, that there exists an Omniscient and Almighty Judge, a most liberal rewarder of the good, and a severe punisher of the bad. These considerations agree with the words of the apostle: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law

written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Rom. ii. 14, 15.

4. Let a man be ever so happy in this world, and abound ever so much in all that it can afford, yet still he is unable to satisfy his desires so far, as to prevent, at times, the world and all its enjoyments from becoming disgusting to him, or to keep his desires from running out after something more than all that surrounds him. Solomon, after having tried all manner of gratifications, was forced at last to exclaim, "Vanity of vanities; all is vanity!" This innate desire cannot be in vain; it must be gratified by some perfect and unchangeable good; and this chief good is God. In conformity to this, David says, "I shall be satisfied, when I awake, with thy likeness." Psalm xvii. 15. But blinded and impious Atheists cannot properly understand this most convincing reasoning: though it is not without cause, that some have even doubted, if such characters could exist as reject the being of a God, without feeling the accusations of their own consciences for entertaining such a sentiment.

IV.

What is God?

Having obtained the knowledge of the existence of God, we represent him to ourselves as a Being most exalted, who, independent of every one, is of himself, and cannot but exist.

If God be the maker of all things, then it is impossible for him to be indebted for his existence to any thing: otherwise we would be obliged to confess, that there is a cause higher and more powerful than God, which is altogether contrary to the conceptions we have of Deity.

V.

What are the attributes of God?

On the knowledge of the existence of God depends the knowledge of his divine attributes. Because, if God is independent of every one, and cannot but exist, it necessarily follows that, 1. He is one. 2. That he is without beginning and without end, or eternal. 3. And that which is eternal, must be immaterial and immortal. 4. Consequently, a most pure Spirit. 5. And such a pure Spirit, without doubt, is possessed of intelligence, is, 6. Omniscient; 7. Infinitely wise; 8. Free; 9. Good; 10. Just; 11. Holy; and 12. Almighty. Hence, we are obliged to conclude, that he is, 13. Most perfect, and, 14. Most blessed, and the Supreme Lord of all.

1. A plurality of gods is altogether incompatible with the idea which we have of Deity, as a Being possessed of all possible perfections; and hence, though others should hold a plurality of gods, yet will we continue to hold fast the truth, that there is but one God. “For though there be that are called gods, whether in heaven or in earth, to us there is but one God the Father, of whom are all things, and we in him.”

1 Cor. viii. 5, 6. Therefore, polytheists and worshippers of idols are without excuse, and it is a hopeless refuge, which, in order to cover the shame of the ancients, some philosophers have devised, saying, that they all worshipped one God by different rites and under different forms; but according to the words of Paul, “they have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” Rom. i. 23.

2. He who cannot but exist, must also, of necessity, be without beginning and without end; and duration without beginning or end, is called *eternity*. How beautifully the following text explains this subject!—“They (the creatures) shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall

be changed. But thou art the same, and thy years shall have no end." Psalm cii. 26, 27.

3. Every material thing has had a beginning, from the union of the constituent parts of which it is composed, and on these parts being separated, the thing itself is destroyed. In living creatures also, this change is produced by death. But God having neither beginning nor end, as above shewn, cannot consist of component parts; because he is immaterial and immortal. Hence it is written: "We ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts xvii. 29. And though in the Scripture, mention is made of God's eyes, his ears, and hands, and other members such as we possess; yet these are not to be literally understood, but are only used to point out to us the inexplicable powers of Deity. Thus, by the eye, is meant God's omniscience; by the ear, his gracious hearing of our prayers; by the hands, his omnipresent and active power. And in a similar manner we ought to explain the rest.

4. A spirit is a being that is immaterial; endowed with intellect and will. Such a Being, in the most exalted sense, is God; and thus it is written: "God is a spirit." John iv. 24.

5. Intellect is a faculty which clearly re-

presents a thing to itself. Hence, in the divine intellect, all things, not only that do exist, but that could exist, most evidently appear in their images, (phantasms.) For as his being is infinite, so his attributes must be unlimited. “Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.” Heb. iv. 13.

6. God’s omniscience, is that attribute by which he penetrates into the very essence of all that does, shall, or could exist. Hence God is called the searcher of hearts, and the trier of the reins, and the judge of the thoughts of the heart. The foreknowledge of God is certain; however, it doth not infringe the liberty of man’s will; that is, we ought not to suppose that we are obliged by some fatal necessity to do good or evil; for God seeth the future as he beholdeth the present, consequently, from eternity itself, he seeth the actions of men just as they are to happen in time, according to the law of free-will. But the free act of God’s foreknowledge does not infringe on man’s liberty.

7. The wisdom of God is that attribute by which he directeth all things, and actions, to their proper ends. And thus the Psalmist sung: “O

Lord, how manifold are thy works! in wisdom hast thou made them all."

8. Whatsoever God doth, he doth it out of his own free will, and he cannot be obliged to act by the influence of any person or thing. This is taught us in scripture, in these words: "Our God is in the heavens; he hath done whatsoever he hath pleased." Psalm cxv. 3.

9. The goodness of God is the active divine wish to communicate to all his creatures as much perfection and happiness as they are capable of; capable of, I say, because God being infinitely wise, ordereth all his works according to his infinite wisdom. Thus, for instance, he gave to the sun light, but not reason; and hath adorned man with reason, but not with light; because these are agreeable to their respective natures. And the Scriptures speak so highly of the goodness of God, that it cannot in the least be compared with the goodness either of angels or of men. "None is good save one—God." Luke xviii. 19.

10. The justice of God is the display of his goodness; and this display is regulated according to his divine wisdom.

In order to illustrate this, it is necessary to observe, that God, according to his goodness, desires all men to be partakers of eternal happiness;

but the justice of God restrains this; because the divine wisdom can never look upon the righteous and the hardened sinner as both alike. Therefore, when such a sinner is cut off from eternal happiness, this is an act of the divine justice. In this way we must judge of the other actions of God. The word of God proclaims in the most powerful manner the justice of the Deity. “For the righteous Lord loveth righteousness, his countenance doth behold the upright.” Psalm xi. 7.

11. God is holy, consequently hath no part in sin. His will is alone directed towards good, and he hath an utter detestation of evil. Hence, man defiled by sin, can have no communion with the most holy God, unless he is purified by repentance and faith. God’s holiness is compared, in scripture, to light. “God is light, and in him is no darkness at all.” 1st John, i. 5.

12. There is nothing impossible for God. And this divine omnipotence becomes more conspicuous when we reflect, that he can create; nay, create out of nothing, by the word of his power, without the smallest difficulty. However, God doth not do all that he could; but he doth what he will; and he willeth that alone which is agreeable to his infinite wisdom. Thus, for example, God could by force keep men from sin-

ning; but were he to do so, then the freedom of man's will would be infringed, and in so doing he would have acted contrary to his infinite wisdom, which requireth man to be free in all his acts. Moreover, were man withheld from sin by the power of another, even then he would not be less blameable or unrighteous than if he were permitted to sin as he would. But God, as most beneficent, hath given us sufficient warnings against evil, without violating the freedom of our will. Of the omnipotence of God, the Scriptures reason in the same manner. "I know that thou canst do every thing, and that no thought can be withholden from thee." Job xlii. 2. *

13. All the above mentioned attributes of God are his eternal excellencies, in which consist his majesty and glory. These divine excellencies are without bounds, and they do not belong to God only in time, but his Being has been adorned with them from all eternity. Hence, God never is, nor can be, in need of any thing. And as such a condition must indeed be blessed; therefore, strictly speaking, God alone is perfectly blessed. O how happy will those be, who shall be reckon-

* The Slavonian renders this verse,—“I know that thou canst do every thing, and that there is nothing impossible for thee.”

ed worthy to be made partakers of this blessedness! And thus David exclaims: "For with thee is the fountain of life; in thy light shall we see light!" Psalm xxxvi. 9.

14. None can with such propriety have power over the creatures, as he who created them; who being almighty, can always preserve them in existence; and being infinite in wisdom, knows how to direct them according to his own purpose, to the accomplishment of the ends for which they were created. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Psalm cxlv. 13.

VI.

Who created the universe, and how was it created?

The great God created the universe, and all things that are therein. Created it out of nothing, not out of necessity, but according to his own free will, to make it a partaker of his goodness.

1. Under the term *universe*, is understood all creation taken collectively, and in which we also are included. All the creatures are generally divided into visible and invisible. The visible are those which are perceived by our senses; as the sun, the stars, the earth, the air, &c. But on the contrary, we only attain to a knowledge of

the invisible by our intellectual faculties. Thus human souls and angels are not objects of sense; and hence they are called immaterial spirits.

Of the existence of spirits we have sufficient proof from reason; though the Holy Scriptures afford us fuller assurance on this point: "For by him were all things created, that are in heaven and that are in earth, visible and invisible." Col. i. 16. Here it is necessary to observe, 1st, That God in creating all things, united them in one strong bond, in order that one thing might serve another, and taken collectively, might preserve unity in the whole creation. In this is most evidently seen the infinite wisdom of God. 2d, There is nothing in creation, taken abstractly, that can be called bad, or the use of which, taken in itself, can be called unclean. Hence it is written: "And God saw every thing that he had made, and, behold, it was very good," Gen. i. 31; and the apostle reasons in the same way, in these words: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean." Rom. xiv. 14. However, good things will become bad, if an improper use is made of them; as, when a sword is used to slay

the innocent, or reason used to the perversion of truth.

2. Some have been of opinion, that the world was created out of some kind of material substance. But if this matter was produced by the power of God out of nothing, then such an opinion is not much contrary to our own ideas. If, however, this matter was not created out of nothing, then it must have been eternal ! Such a way of reasoning is very pernicious and ill-founded ; because no being, except God, can be infinite, and of course without beginning. However, as no being can produce itself, and as before its creation it had no existence ; consequently, all creatures were made out of nothing. Hence it is evident, that before the creation of the universe, there existed nothing except God.

3. God can never find difficulty in any work : to create all things, only cost him one word ; that is, he needed only to will, and it was done. And though the Holy Scriptures teach us, that God created the universe in the course of six days, yet it was not because he could not create all things in one moment. By this it is evident also, that God doth not act out of necessity, or according to some blind impulse ; but that he useth his power where it is agreeable to him, and in proportion as he pleaseth. Now, of what God

willed to create each day, the divine Moses has informed us ; and that this creation took place in the following order. On the first day, he created the heavens, and the earth, and the light. On the second day, the firmament, that is, in all its extent as we view it from the earth. Afterwards he made a division between the waters above, (by which, it appears, we ought to understand the clouds,) and the waters below, namely, rivers, lakes, and seas. On the third day, he divided the waters from the land, by which the waters were gathered together into one place, which gathering together of the waters, we call the Ocean : and then the earth shewed its face, which was immediately adorned with different kinds of herbs and trees. On the fourth day, the luminaries of heaven were created, the sun, the moon, and the stars, probably from the luminous substance which was created on the first day. On the fifth day, the fishes that swim in the waters, and the fowls that fly in the air. On the sixth day, beasts, and cattle, and creeping things ; and last of all, man, male and female. Gen. i.

4. God being, from all eternity, most perfect, could never stand in any need of the creatures ; but he created them in order to make them partakers of his goodness, that is, to communicate to them perfections that have the image of his own per-

fections, in as great a degree as they were capable of containing them. Hence, the creation of the universe may be called the *pouring out of the goodness of God*.

VII.

What is the image and likeness of God ?

Man was made a partaker of this goodness, more than any other creature, being created male and female, after the image of God ; formed of a body and an immortal soul.

1. The image and likeness of God consist in a similarity to the divine perfections. For example, God is possessed of intelligence, and man is likewise endowed with intelligence. God, according to his nature, only chooseth that which is good, and turneth away from all evil ; and man received at his creation an innate propensity to good, and an aversion to evil. God is the supreme Lord of all creatures ; and man is placed also at the head of this lower world. In this manner, it is necessary to reason of the other perfections. And because God is immaterial, as we have mentioned above, therefore the image of God cannot be material, as the Anthropomorphites foolishly argue ; for this image was, at first, impressed on the soul of man. We can even attain to tolerably distinct ideas of this subject, by the assistance of

our reason; but the Holy Scriptures speak still more distinctly, when they admonish us to “put on the new man, which after God is created in righteousness and true holiness.” Eph. iv. 24; see also Col. iii. 10. And what we have here said in regard to the image of God, belongs to both the sexes, that is, to man and woman, as is evident from Gen. i. 27. The first man was called Adam, and his wife Eve: and from these two, the whole human race has sprung.

The soul is immortal.

2. On entering into ourselves, we feel that there exists within us, a being, as it were, distinct from our body, possessed of powers to know itself, and also other objects: This being we call soul; and we cannot entertain a doubt of its immortality; because it is not material; for matter cannot be endowed with such reason and will as we feel our souls to be possessed of, put it into what form soever you please: This subject is explained by the Holy Scriptures, which inform us, that the body was taken from the earth, and God breathed into man the soul: “And breathed into his nostrils the breath of life.” Gen. ii. 7. But we ought not to suppose from this, that God breathed like a man, or

that our soul is air or vapour; for by this breathing of God, we are taught, that our soul is a being created after the image of God, and that it stands in a nearer connection with him than all the other creatures. However, let none from this imagine, that our soul is a part of the divine nature: God cannot be divided into parts; for if God possessed parts, then they, like himself, must also be uncreated.

VIII.

Of the Providence of God.

God did not leave the world which he had created; but careth for it, and preserveth to all things their being and powers, and most wisely governeth and directeth all things to the best ends.

1. The providence of God, or God's care over the world, consists in this, that he preserveth to all his creatures their being and powers; for all creatures do exist, and possess powers of action, only in consequence of God's willing it to be so; and because this willing of God still continues: (for who will say, that any thing exists or acts in opposition to the will of God?) This will of his is active; consequently all creatures have their existence and powers continued to them by God. This preservation may be called,

a continued creation of things. Otherwise, should this goodwill of God stop for a moment, in the same moment all creation would fall into non-existence. In support of this, it is written, "In him (God) we live, and move, and have our being." Acts xvii. 28; also Matthew vi. 26, &c.

There is neither Fate nor Chance.

2. God hath established such a union among his creatures, that one is made to serve another; and thus the universe is preserved in one whole. But who could direct all these innumerable movements of things to one end, except the almighty and infinitely wise God? In this he revealeth to us the transcendency of his glory; and thus it is written: "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17, and the whole of Psalm ciii. Hence, nothing takes place in the world from necessity or by fate, and nothing can happen by chance, that is, it cannot take place without the permission of God. Therefore, abundance and want, poverty and riches, success and disappointment, all happen as the paternal and divine counsel of infinite wisdom permits. And when we suppose, that we observe in the world

any sort of disorder, this arises from our inability to penetrate into the whole connection of things, which, if we could once comprehend, we should be astonished at the infinite wisdom of God.

IX.

Proofs of God's particular providence towards man.

But over man, as the noblest of creatures, God exerciseth a particular providential care, exclusive of the general providence above mentioned.

The particular providence of God towards man, is evident, from two considerations. *First*, That he pointeth out to him different ways, and granteth him various means to be virtuous. Thus, some he deterreth from evil by threatenings, and others he encourageth to good by the promises of reward; this one he correcteth by poverty, and that one he inciteth to virtue by riches. Also, to the real happiness of good parents, he hath made requisite for their children, a proper education, a good example, and an acquaintance with good books, &c. Here must also be included the great changes that take place in the governments of the world, as when one kingdom is brought into subjection to another. In all these things we behold the clearest proofs of God's providential care of

the children of men. *Secondly*, That the very worst of men's intentions, and deeds, are by God over-ruled to a good end. Thus, for instance, by persecution, such as the righteous endure from the wicked, those virtues of the righteous are made evident, which, perhaps, otherwise would never have been seen: and the wicked are made ashamed; and thus often brought imperceptibly to a confession of their sins. But the wonderful ways of divine Providence are particularly shewn in the redemption of mankind, where the greatness of man's guilt, served, in a most wonderful manner, to exhibit, in a more conspicuous light, the magnitude of God's mercy; for, "Where sin abounded, grace did much more abound." Rom. v. 20. "And we know that all things work together for good to them that love God." Rom. viii. 28.

X.

Of the worship of God.

From the foregoing considerations, it follows that man, as a reasonable creature, is bound to render unto God supreme and unfeigned worship, as to his Almighty Creator, and most merciful Benefactor.

1. Every creature is bound to worship its Creator. But as the worship of God necessarily requires intelligence and sincerity of spirit; and as

man alone, amongst the visible creatures, is adorned with these gifts; therefore, he is the only one that can render unto God reasonable worship, and on this account he is bound to do so. He is bound to do so, not only for himself, but for all creation; to present his prayers to God, as a master prayeth his Lord for those who are under him, or as a father pleadeth for his family. Thus, for example, on beholding the sun, we ought to bless our Maker for preserving its light and heat, for the benefit of all the other creatures; or on looking upon the face of the earth, we should thank God that he hath made it fruitful, and causeth it to produce food for all that lives; and so in other cases. But when a man neglects this duty, he, as it were, pours contempt upon the creatures, and makes them ungrateful before God. In this sense the apostle writes, "For the creature was made subject to vanity, not willingly." Rom. viii. 20.

What is divine worship?

2. Divine worship is the testifying of our subjection unto God. This subjection ought to be complete; because it is rendered to the highest of Beings, from whom we have received all that we possess. It ought also to be sincere; because we stand before Him, to whom are known the

most secret thoughts of the heart. God himself calleth upon us to render unto him divine worship; *First*, By his very nature, which is most worthy to be adored by us. *Secondly*, By his innumerable benefits bestowed on us in creation, and more particularly in redemption; of which we are continually made partakers in his gracious providence. The Holy Scriptures teach us, that we are so deeply indebted to God for his manifold mercies, that we are altogether incapable of rendering unto him the worship which is due. "What shall I render unto the Lord for all his benefits towards me?" Psalm cxvi. 12.

XI.

The worship of God is internal and external. The internal requireth love to God,—fear,—a glorifying of his name,—thanksgiving for his benefits,—confession of our weakness and poverty, and invocation of him for help. And the external requireth prostration,—offering up prayers,—sighs and tears in confession,—joy beaming on the countenance in thanksgiving,—attendance on public worship, &c.

1. The worship of God is, properly speaking, only internal; for the external without the internal, is so far from being divine worship, that it is nothing but abominable hypocrisy: but when

the internal makes itself known by external signs, then these signs are called the external worship of God. The internal may exist without the external; but the external cannot be without the internal. With the internal worship of God, the external ought not to be neglected; because it is impossible, when the soul is deeply affected, not to shew these impressions by some outward signs. Thus, for instance, when the heart is broken and contrite, it is impossible that tears should not flow, and sighs be heard. Moreover, these external pious marks of divine worship may be very useful to rouse others; particularly when the worship of God is going on in public. In regard to internal worship, our Saviour speaks as follows: "God is a Spirit: and they that worship him, must worship him in spirit and in truth." John iv. 24.

What is the foundation of divine worship?

2. The various parts of divine worship are mostly founded on the consideration of the divine attributes; because, if God is our chief and perfect good, and more amiable in our eyes than all other objects, then our hearts, animated by these feelings, must naturally turn to him with love, and seek to be united to him. If he is a just and impartial Judge, we ought to

fear, lest, by breaking his eternal laws, we should fall under his just displeasure. If he is most holy, then we ought, with the greatest reverence, to pronounce his holy name, and be afraid of thinking or doing any thing in the presence of others which might reflect dishonour upon his glory. If he is our most generous Benefactor and most gracious Father, then we should always keep in remembrance his infinite goodness; and therefore most sincerely offer up unto him our hearty thanksgivings. If he is the Almighty Lord of all, and we, on the contrary, weak and perpetually transgressing creatures, then it is necessary, that we should confess our poverty before him with the most contrite sorrow, on account of our sins. If he is most beneficent, and also every where present, then in all our needs we ought to flee to his protection, and patiently to wait for his timely assistance. The holy Scriptures abound with examples of such reflections, and therefore I do not bring forward any passage in particular. But from the above, it is evident, that dishonour is reflected on the worship of God by every evil deed; and that those who desire to worship God in spirit and truth must be lovers of virtue. “But unto the wicked, God saith, What hast thou to do to declare my sta-

tutes, or that thou shouldst take my covenant in thy mouth?" Psalm l. 16.

3. The external signs of our internal devotion to God are such as, 1. *Prostration*, which is a falling down upon the earth, or a bending of the knees, by which we shew our devotedness to God. 2. *Offering up prayers*, either such as are written in a book, or such as a warm heart communicates to the tongue. When, in the Gospel, long prayers are spoken of with disapprobation, it is not that they are of themselves sinful—far from this; but it is when they are used in hypocrisy, and when any one thinks, that by reading over a few prayers he has done God a favour, while at the same time he never so much as felt the smallest contrition of heart. Matth. vi. 7. 3. *Sighs and tears*: these are most natural when a man enters into himself, and finds that he is imperfect and defiled by a multitude of sins, and liable to the just condemnation of God. 4. *Joy of countenance*, which is produced by a glad heart, sensible of the infinite goodness of God. Thus, for example, when David received into his tent the ark of the Lord, which was the evident emblem of the unseen presence of God, he sung, dancing and playing upon the harp, and was not ashamed of this; for all this he did before the Lord, and for his sake. 2 Sam. vi. 21. 5. *At-*

tendance on public worship, in the churches, which are erected for the service of God. Though at home, and even in any place, we may pray to God; yet it is with great advantage, and with great propriety, that we do this in his temple; where the most general meetings of his worshippers are held; where the ordinances are dispensed, and all, as it were with one voice, unite in the praises of their universal Lord. Hence, holy David thus expresses himself: “I was glad when they said unto me, Let us go into the house of the Lord.” Psalm cxxii. 1.

XII.

Such divine worship cannot remain without its reward.

As the justice and holiness of God require that we should turn away from those who disregard and transgress against his holy will, so they require those to be beloved and rewarded who unfeignedly reverence God, and seek in the paths of virtue an union with him; otherwise, the wicked and the righteous would be alike to God; a supposition which it is not only impossible to entertain concerning the Deity, but even concerning a good man. This subject is finely illustrated by the conversation which Abraham had with God: “And Abraham drew near,

and said, Wilt thou also destroy the righteous with the wicked? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Gen. xviii. 23—25. And the apostle to the Hebrews says, chap. xi. 6. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

XIII.

Of belief in a future state.

There must be, as indeed there is, after this, an uninterrupted eternal life, in which, without doubt, the good shall be rewarded, and the wicked inevitably punished.

1. It is well known, that the pious and virtuous in this life, not only do not always receive a proper reward, but that they are in general persecuted, and suffer all manner of afflictions; and that, on the contrary, the wicked, not unfrequently, end their days in every kind of worldly prosperity, while all this takes place according to the infinitely wise purposes of God. But as we said above, that the true worship of God cannot remain unrewarded; consequently, when this does not take place in the present life, equity re-

quires that there should be another life, in which virtue shall receive her reward. And who is capable of supposing, that God created man so, as to suffer every kind of evil in this life, and then irretrievably perish? Even the Heathens themselves were not so blind as to imagine this; they could not bring themselves to think, that virtue could remain unrewarded. Hence, they held an opinion, that the souls of the virtuous were transported to a state of happiness in the Elysian Fields. The Holy Scriptures continually remind us of the future reward, thus, Phil. iii. 20, 21, “For our conversation is in heaven,” &c. And, “the souls of the righteous are in the hand of God, and there shall no torment touch them.” Wisdom of Solomon, iii. 1. Farther, the present world is said not to be our dwelling-place, and life is called a pilgrimage, a journey, a race, &c. These considerations ought to comfort the virtuous man in distress, and cheer him amidst his greatest misfortunes, knowing that his virtue can never be forgotten; but shall in due time shine forth like the sun. Moreover, what a powerful motive we have to continue stedfast in the ways of piety, in that it shall be rewarded with eternal happiness in heaven! “For I reckon, that the sufferings of this present time are not worthy to be com-

pared with the glory which shall be revealed in us." Rom. viii. 18.

2. According to the justice of God, rewards and punishments must at some period inevitably take place. But of these rewards, and of that punishment which will overtake sinners, we shall speak afterward, when we come to treat more particularly of a future life in the world to come.

XIV.

Of the corrupt nature of man.

Here we behold man, so weak and corrupted, that he, in his own strength, is not only unable to render unto God perfect worship; but, on the contrary, finds himself a continual transgressor of God's law, and altogether unclean before the infinitely pure eyes of divine justice.

Proofs of the corruption of human nature.

1. The weakness and corruption of our nature are indisputable, even according to the opinion of Heathens. Only open their books, and you will see how they complain of the tempers of men; accuse their unruly passions; are offended at their inconstancy; exclaim against the shameful injustice of men; describe the ragings of war; the evils of deceit, cunning, calumny; the most

abominable fleshly lusts, drunkenness, avarice, pride, covetousness, insatiable revenge, &c. Hence, the ancients invented the fable of Democritus and Heraclitus; of whom, the one always laughed at the folly of men, and the other wept continually over the miseries of the human race.

In further proof of the corruption of human nature, we observe, that once the whole world (except a chosen few, among whom the knowledge of God shone) bowed down before corruptible wood, and silver and gold, or the images of men, to whom the poets have ascribed the worst of crimes; and though all these objects of worship were not indiscriminately of this class; yet the best of them were but men. But why do I speak of the images of men, for divine honours were paid, and sacrifices and offerings presented, to four-footed beasts and creeping things; to crocodiles, bulls, cats, and apes, and even to onions and garlic. Is it possible to have greater proofs of the blindness of human reason, or more decisive evidences of the extreme corruption of man's nature? With such dark and confused ideas of the divinity, they also made the manners of mankind to agree; and hence, their whole lives were nothing but a wandering in the dark night of error. This corruption also has been the cause of the overthrow of the most powerful em-

pires, the most flourishing republics, and the most eminent systems of human government in the world. The numerous laws enacted, and the severities employed to procure obedience to them, were all insufficient to stop the current of vice ; and the wickedness of mankind became so great, that vice would sooner have destroyed the laws, than the laws overcome it. But even in our own times, how many laws, judgment seats, places of correction, prisons, scaffolds, &c. ! Yet notwithstanding, sin still rages in the world with accumulated strength. It is impossible not to feel the force of these reasons, which prove our nature to be terribly corrupt ; more particularly, when we subjoin to them the powerful evidence of Holy Scripture, which, in innumerable passages, mourns over this our great source of wretchedness. “ The earth also was corrupt before God ; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt ; for all flesh had corrupted his way upon the earth : ” Gen. vi. 11, 12. “ The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy ; there is none that doeth good,—no, not one.” Psalm xiv. 2, 3.

But the internal war which we feel in our-

selves, proves still more forcibly our weakness and corruption ; and it shews itself in this, that we do not act as we would, nor according to our convictions of right ; but we do the very things which we condemn as evil : thus there is a kind of tyrannical evil power within us, which almost by force drags us to sin. “ But I see another law in my members (says Paul) warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.” Rom. vii. 23. Hence it is evident, that rational creatures thus situated are in a most pitiable condition. “ O ! wretched man that I am, who shall deliver me from the body of this death ? ” On this account, the word of God in a number of passages speaks of man as weak, and blind, and forlorn, and ruined, and dead, and in such a state, that without the blessings of revelation he is accounted altogether unable to do good, and needs to be spiritually born again. From these considerations, it without doubt follows, that man, by his own power, is unable to render unto a spotless and holy God an acceptable service ; by his own power, I say ; for we shall see afterwards what view we ought to take of evangelical worship ; and we shall also speak of the origin of this corruption, when we come to treat of the symbol of faith. But we have been the more

particular on the weakness and corruption of human nature, because these considerations pave the way for the Gospel.

2. Before man can be justified at the bar of eternal equity, he must appear without the least sin. But who among the children of men can say this of himself? All of us are guilty of committing sin every moment, either in thoughts, words, or actions: none was ever yet found so holy, as not to have been the servant of sin. Every individual of the human race has bowed down to this Babylonish idol; and the Holy Scriptures most powerfully bear testimony to this truth. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John i. 8. “But we are all as an unclean thing, and all our righteousnesses are as filthy rags.” Isaiah lxiv. 6. “Enter not into judgment with thy servant; for in thy sight shall no man living be justified.” Psalm cxliii. 2.

XV.

Man is therefore in an imperfect state.

From the foregoing section every one will see, that man is not now in that state of perfection in which he was created by his Maker.

In Section VII. we have said, that God created man according to his own image and likeness,

that is, in wisdom, holiness, innocence, inclined to good, and adorned with other perfections. But as we have formerly observed, that we do not now behold man in this blessed state, consequently, he is in a worse condition, than that in which he was created by his Maker. And who would dare to suppose, that the infinitely wise and good God originally created man with such weaknesses and imperfections as we now lament in him? Hence, we are unavoidably led to confess, that man has wilfully lost that which is called in the Holy Scriptures the image and likeness of God, with which he was endowed; for we shall shew hereafter, that this was not the result of mere chance. The Holy Scriptures put us particularly in remembrance of man's fallen state: "For all have sinned, and come short of the glory of God." Rom. iii. 23.

XVI.

Man is guilty before God.

Therefore man, as a wilful transgressor of the law, remains subjected to all the weight of divine wrath.

It has been said above, that the worship of God cannot remain altogether without its reward: and also, that man, under the weight of his diseased nature, is unable to render unto God

an acceptable worship: accordingly, there remains nothing for him, but to await the just wrath of God. For what can man deserve by his iniquities, but that the most righteous God should shut him out from his mercy; and after this every evil must follow. But we ought not from this to conclude, that God has no pity, and no mercy upon mankind in their misery. And again, we cannot suppose, that man of himself can merit divine mercy, otherwise we must conclude, that in God there is no justice; or that his mercy is blind, and therefore the righteous and the wicked are both alike to him. Such a supposition respecting God is awful. But through what means man is made a partaker of the mercy of God, we shall afterwards point out. The following words contain the testimony of the Holy Scriptures on this subject: “Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.” Gal. iii. 10.—“Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.” Rom. ii. 8, 9.

XVII.

Means ought to be sought after, in order to avoid the wrath of God.

But it is a fearful thing to fall into the hands of

the living God ; and hence we ought to search after means to reconcile God to us, and to avoid the punishment which we have merited.

The diseased searches for a physician, he that is fallen into misery for a deliverer, and the guilty for a mediator ; but as we have formerly shewn, that mankind are without strength, and in the greatest misery, and guilty before God, so, that man must be desperately and inexpressibly hardened, who would refuse to seek means of deliverance from his most miserable condition, and still more who should refuse to accept of them, were they offered to him. Though there actually have been, and still are such persons, (which is but another strong proof of the corruption of human nature,) who do not reflect on their helpless state, and though altogether miserable, do not think of the need which they have of a Redeemer ; yet, dreading such a hardened state of heart, we, by the assistance of sound reason and the word of God, ought to be convinced that the healthy need not a physician, but the sick ; and ought to fear, lest the following words be applicable to us :—“ Thou sayest, I am rich and increased with goods, and have need of nothing : and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Rev. iii. 17.

XVIII.

What opinion we should entertain concerning the law and repentance, as separate from the gospel.

The means of reconciliation with God, and of recovery out of our natural state, the reason of man cannot devise.

All that has as yet been said, is sufficiently evident to our reason ; and he must be very wicked, indeed, who would attempt to call it in question. But when this same reason begins to try by what means it were possible to reconcile God to man, and to deliver the human race out of the misery into which they are fallen ; then it immediately begins to halt and to fail us. It is capable of conceiving the goodness of God to be inexhaustible, and that there should exist such means ; but it is unable to attain to the knowledge of what they are. It appears, that we are incapable of imagining more than two sorts of means, 1st, *The fulfilling of the divine law* ; and, 2d, *Repentance*. But these means, in the case of the unregenerate man, are of no avail ; and hence they are a weak refuge. For, in regard to the first, *the fulfilling of the divine law*, this certainly would be effectual, if we could really continue constantly in doing good, and never transgress against the eternal law of God. But, as we have above

shewn, that every one sinneth continually in thoughts, words, or deeds, and that there is not, and never did exist, any mere man who never had been a servant of sin; so it is evident, that this means is ineffectual to reconcile God to us, and to present us justified before his judgment seat. In the very same sense we hear the wise apostle Paul declaring, in a number of passages, that “by the works of the law no flesh living shall be justified:” Gal. ii. 16. “That the righteousness of God without the law is manifested:” Rom. iii. 21. And in Psalm cxliii. David pleads, “Enter not into judgment with thy servant: for in thy sight shall no man living be justified.” However, we ought not to conclude from hence, (as some have done from the doctrines of Paul,) that it is altogether unnecessary to do good, and to attempt to keep the divine law; God forbid: (but we shall speak more particularly of this in its own place.) Neither ought we to suppose, that we are able, by our own doings, to justify ourselves before God.

Secondly, *Repentance* might perhaps seem fit to become the hope of the guilty and the comfort of the sinner; but it is not so. Because, though it were admitted that repentance could reconcile God, that is, a real repentance, accompanied by the utmost abhorrence of sin, and a firm

resolution not to return to the same sins again : yet, can weak and corrupt man, who is every hour led into sin by his wicked passions, repent in this way? He has not such an abhorrence of sin as that great evil deserves, for having excited the displeasure of the eternal God. And suppose that this even could take place, and that man would strive to the utmost to avoid sin, after having been convinced of its evil, yet, “ we drink in iniquity like water, and” according to St Paul’s words, “ are sold unto sin ;” yea, these workings of sin continue through our whole lives. What hope then is to be placed in repentance, and how can it ever reconcile God to man? I do not here speak of evangelical or Christian repentance ; it is of another kind, and I know how effective it is ; this shall be pointed out hereafter ; but I speak here of such repentance as a man might be supposed to have without the blessings of the Gospel.

Such sentiments are very consonant with the reason of man ; and the Holy Scriptures more particularly put us in remembrance, that man of himself has not sufficient power to reconcile God, and that he every moment provokes him to anger. “ For we have before proved both Jews and Gentiles, that they are all under sin,” Rom. iii. 9 ; that is, that all mankind are fallen into

the abyss of iniquity, and are unable to deliver themselves out of it. This truth ought to be strongly impressed on the mind of every one ; because it points out to man how much he stands in need of the faith of the gospel ; and hence the apostle Paul arranged his reasonings in the epistles to the Romans, Galatians, and Hebrews, in the same order which we have here taken to prove that man is in a helpless state. And indeed no one will seek for a physician till once he be convinced of his being in great distress.

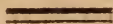
However, some will perhaps say ; what, are we then to fall into despair ? Certainly, if you continue to look up to yourselves for help. But when we reflect on the inexhaustible goodness of God, and on his infinite wisdom, then we are comforted by hope, and our fears are dispelled ; and in this hope we ought frequently to join in the words of Isaiah : “ Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah ;” i. 9 ; also Gal. iii. 16. And we ought to keep in remembrance these words of Paul to the Romans : “ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God, which is by faith of

Jesus Christ, unto all and upon all them that believe." Rom. iii. 21, 22.

Thus far we have drawn our conclusions according to sound reason, and have added appropriate passages from the Holy Scriptures for illustration. The following Part, however, is founded solely on the word of God; and to the illustration of this Part of our subject, as well as the former, our natural reasoning powers can render us assistance.

PART SECOND.

OF THE FAITH OF THE GOSPEL.



I.

Of Revelation.

Those means which were requisite to reconcile God to man, and to restore our nature, and which never could have been devised by the wisdom of man, are revealed to us in the Holy Scriptures.

What is Revelation ?

In Section xviii. of the First Part, we have proved, that man is utterly unable to justify himself before God, and that all the means which his reason devises in order to reconcile God, he finds to be ineffectual. But as it is impossible to conceive, that the most merciful God should have left man in the utmost despair; therefore, judging from his infinite goodness and wisdom, it naturally follows, that he himself should make known to us the means by which we can be reconciled to him, and be restored to that former state of happiness in which we were at first created.

This exalted method of our salvation, God hath actually revealed, which is known in highly favoured Christendom under the name of *Revelation*; under the name of revelation, I say, because God seeing that mankind were diseased, and groping in darkness, in regard to the way of deliverance, made choice of certain fit persons, (whom we call prophets and apostles,) whose understanding he illuminated by a certain supernatural light, and revealed unto them most wonderful hidden mysteries and prophecies. These mysteries and prophecies, inspired by the Holy Ghost, were, by them, committed to writing, that the truths which God had made known might remain in everlasting remembrance; and these writings we call *the Holy Scriptures*. In these same writings, St Paul, in his epistle to the Romans, has said, that the apostles preached that “mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God;” and it is further said, that the church is “built upon the foundation of the apostles and prophets.” Eph. ii. 20.

II.

Of the Holy Scriptures.*

The Holy Scriptures are the true word of God.

What are the Old and New Testament?
and what are the Law and the Gospel?

1. The Holy Scriptures are divided into the
Old and New Testament. The Old Testament

* The Slavonian version of the Bible was made in the ninth century, by two learned Greeks, Cyril and Methodius, the apostles of the Slavonians. The first edition of it was printed in Prague in 1519, and the second in Ostrog in 1581. The present version in use among the Russians is that of Ostrog, which, however, has undergone different revisions, particularly in the time of the patriarch *Nikon*. It was first printed at Moscow in 1663, since which period it has gone through many editions both in Moscow and Kieff. The Slavonian version of the Scriptures is almost a verbal translation from the Greek, that of the Old Testament being made from the Septuagint. The New Testament is more perspicuous, and more easily understood than the Old, of which many passages are dark, and others quite unintelligible. On this account, a modernised version is a most desirable object; for though the Bible Slavonian be the ancient language of the Russians, yet it differs so far from the modern Russ in a number of words, in the inflections of nouns, tenses of verbs, particles of speech, and grammatical construction, that comparatively few of the Russians of the present day properly understand it.

The edition printed at Ostrog in 1581, is said to have been corrected, in many passages, from an ancient manuscript, written in the time of the grand prince *Vladimir*, who properly may be denominated the Constantine of the Russian church; and there are still copies of the Slavonian New Testament preserved in the library belonging to the Holy Synod in Moscow, which were written in the 11th and 12th centuries. This valu-

contains the law, which prepares man for the perfect reception of the faith of Christ, as also the prophecies and the symbols of gospel blessings; and the New Testament reveals the fulfilment of these prophecies and symbols, and makes known the great mercy of God obtained for us by the death of Jesus Christ.

The Holy Scriptures are also divided into *the Law and the Gospel*. Under the term *Law*, we include all those passages in which God strongly requireth the exact fulfilment of his command-

able collection of Slavonian and Greek manuscripts was not destroyed at the burning of the city in 1812; for I visited that library, before I left Moscow, in September 1813. At that period, in the printing office of the Holy Synod, an edition of the Slavonian Bible, of 2400 copies in four vols. octavo, was nearly printed off, together with 3600 copies of the New Testament.

Dr Marsh, in his *History of Translations*, makes mention of a version of the Scriptures in the modern Russ. This, however, I believe to be a mistake, which probably arose from the following circumstance. The Emperor, Peter the Great, who was very fond of the Dutch language, got a folio edition of the Slavonian and Dutch Scriptures printed on opposite columns, the former in the modern Russ character. This differs so much from the Slavonian character, in which the Bible and all the church books are uniformly printed, that it was apt to make the superficial observer take the work for a modern translation. After the death of this great man, however, this edition, which was only modernised in character, soon disappeared, and there are but few copies of it now remaining.

See some interesting particulars concerning the Slavonian version of the Scriptures, in Dr Marsh's translation of *Michaelis' Introduction to the New Testament*, vol. ii. p. 153.

ments ; and for the breaking of which he threatens to inflict the most dreadful punishments. And by the word *Gospel*, is to be understood all that respects the merciful promises of God, and that love wherewith our heavenly Father hath loved us, for the sake of his well-beloved Son. Thus, for example, these words which were spoken by God to Abraham : “ In thy seed shall all the nations of the earth be blessed,” belong to the gospel.

The author of the Holy Scriptures, is the Holy Spirit ; for “ the things of God knoweth no man but the spirit of God ;” 1 Cor. ii. 11. And according to the words of St Peter, his instruments were the prophets and apostles : “ For the prophecy came not, in old time, by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter i. 21.

Evidences of the Holy Scriptures being the word of God.

2. The real Christian is convinced, that the Holy Scriptures are the word of God, from the internal effects which he feels them produce in himself on reading them, or on hearing the great doctrines which they contain. But as, it is possible, that every one, and particularly the unlearned, may not feel the power of this operation

within himself; there is, besides, sufficient evidence to support this truth, in the following considerations: 1st, *The most convincing and well-known fulfilment of the prophecies.* Such prophecies, for example, as that of the patriarch Jacob, (Gen. xlix. 10.) concerning the future kingdom of Judah, and its continuance till the coming of the Messiah: those of Daniel concerning the future changes that should take place in the monarchies of the world, with a prediction of the most particular events; Chap. ii. 31, and viii. 8. Also of the coming and sufferings of Christ, and the abolition of the sacrifices of the Old Testament; Chap. ix. 24: those of Isaiah and of Malachi, in regard to the conversion of the Gentiles to the knowledge of the true God, Isaiah ii. and xi. and Mat. i. 10; and likewise the prophecies of Christ himself, respecting the destruction of Jerusalem, and the dispersion of the Jews, Mat. xxiv. 2, and xxiii. 35; together with a great number of other predictions, which I shall not here particularize.

The fulfilment of these prophecies has been so clear, that the whole world bears incontestible evidence of it. And as none but God can know what a day may bring forth, not to speak of five hundred or a thousand years, so, without doubt,

those writings which contain such predictions ought to be respected as divine.

2d, *The superior dignity of the doctrines, and the holiness of the commands.* The Holy Scriptures reason so sublimely of the majesty of God, and of the mysteries of our salvation, that it is impossible to imagine any thing more exalted. The worship therein required of us, is such as becometh God to receive, and reasonable creatures to give; for we are commanded to worship in sincerity, and a contrite spirit is represented to be a most acceptable offering to God.

In regard to the commands, they are most holy, on this account, because they prescribe to man the most exalted way to perfection. They require us to love God with all our heart and with all our soul, and not only to refrain from injuring our neighbour, but to endeavour, to the utmost of our power, to assist him in need; and this we are not to do to our friends alone, but we are to render to our very enemies acts of kindness in place of revenge; in a word, we are not only to do no evil to any one, but to avoid retaining an evil thought against our neighbour in our hearts.

In general, we ought to remark, that all the commands of Christianity are perfectly consonant to the dictates of sound reason, and in no

books, written by persons ignorant of revelation, can there be found morality so pure and so applicable to the present state of man. But that in Christianity there are doctrines which transcend our comprehension, is not wonderful; for, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?” Rom. xi. 33, 34.

3d, *The wonderful effects of the apostles’ preaching, which so justly excite our admiration.* The apostles, though few in number, without worldly influence, but, on the contrary, poor, weak, and indigent, destitute of every kind of armour, without the powers of eloquence, merely by preaching, in a short time subdued multitudes of people under the yoke of their most holy faith; while the edicts of Emperors against their doctrine, threatenings, tortures, and the ingenious opposition and artful reasonings of sophistical philosophers, all proved insufficient to oppose them. Who does not here clearly behold the finger of God? The doctrine of the apostles also, as contained in the Holy Scriptures, agrees exactly with the other parts of holy writ; therefore, no doubt remains of the doctrines of the Christian religion having been revealed by God himself.

Moreover, if the doctrines of the apostles were not divine, then what was it that made them hold so fast by these devices, and strive to bring the children of men under their influence? Was it the desire of gain? No; for they themselves willingly forsook all that they possessed, and never endeavoured to obtain riches. Was it the hope of obtaining honours? Such hope it was impossible that they could entertain; for their Master predicted to them, that in place of honours they should meet with sufferings and deaths, and sent them out as lambs in the midst of wolves. Some, however, will perhaps say, that they were deceived through their own ignorance and simplicity. But there are no marks of ignorance to be observed in their sublime and divine writings. Again, if this was a device, it was not that of one man only, but of many, through many ages; or rather from the very foundation of the world, many had agreed to propagate the same device. Sooner, indeed, might all that is impossible have come to pass, than that this could have taken place. Hence every one ought to receive, without hesitation, the Holy Scripture as the authentic word of God. We have been the more particular on this point, because the arguments advanced prove, at the same time, the genuineness of Christian piety.

III.

Of the substantial contents of the Holy Scriptures.

Jesus Christ, our Saviour, is the whole strength and substance of the Holy Scriptures, who was appointed before the beginning of time for our glory, believed on from the foundation of the world, announced by the prophets, and prefigured by sacrifices and ceremonies.

1. There are different things contained in the Holy Scriptures, as the commandments of the law, rules of morality, prophecies, accounts of different revelations which God made of himself to man, miracles, and promises; together with many accounts of the transactions of men. However, all these tend to nothing else but to the revelation of the eternal counsels of God, concerning the salvation of mankind through our Saviour Jesus Christ. Thus, for instance, the law, by bringing us to the knowledge of our guilt before God, leads us to seek for a Deliverer; the prophecies proclaim his approach; the sacrifices point him out; the different revelations which God made of himself, either prepare us to receive the faith of Christ, or illustrate more clearly the acts of our Saviour. And all the promises of God, in assuring us of the mercy of

our heavenly Father, rest on Jesus Christ, as our Mediator with God. The Holy Scriptures are filled with proofs of these truths. We shall advance a few : John i. 45, " We have found him, of whom Moses in the law and the prophets did write." 2 Cor. i. 20, " For all the promises of God in him are yea, and in him amen ;" that is, all the gracious promises of God have their foundation in him.

2. All the divine purposes are from eternity, amongst which the incarnation of the Son of God, and the cleansing us from our sins by his death, are the most exalted. 1 Cor. ii. 7, " But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." On this account also, in the book of Revelation, the Saviour is styled, " the Lamb, slain from the foundation of the world."

3. *The foundation of the gospel faith, was laid at the very beginning of the world.*

To the first man, Adam, God proclaimed his gracious will, and not only to him, but to all the children of men, in the following truly evangelical words : " And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. The meaning of

these words is this : The serpent is the devil, the seed of the serpent the wicked, and such as persecute the truth. The seed of the woman is Christ, Gal. iv. 4. The seed of Christ are the righteous and virtuous. Christ bruises the head of the serpent when he destroys sin, and the wicked at last shall be bruised : but the serpent bruised the heel of Christ, in putting him to death according to the flesh, by his servants the wicked, and when he persecutes those that believe in him, though he cannot prevent their salvation.

These important glad tidings, as was requisite, were heartily received by our first father. And thus we see the foundation of faith at the very beginning of the world. His pious posterity followed this example, as Paul witnesses, Heb. xi. 2. “ For by it (faith) the ancients obtained a good report.” Afterwards, this same faith was promised, and not only once, but repeatedly, to Abraham, to Isaac, and to Jacob, in the following words : “ In thy seed shall all the nations of the earth be blessed.” Hence, the apostle Paul to the Romans, chap. iv. calleth Abraham not only a believer, and justified by the faith of Jesus Christ, but the father of all believers ; that is, that all Christians, desiring to be justified before God, ought to take Abraham for an example. And thus every one will clearly

see, that the faith of Jesus Christ was founded at the very beginning of the world.

4. *The blessings of the gospel predicted by the prophets.*

That the truths of the gospel might be more evident, and less doubtful, God was graciously pleased to make known through the prophets, in various ways, for many ages before, what should come to pass. All of them, with one spirit, in the most sublime expressions, predicted the blessings of the gospel of Jesus Christ. The number of these prophecies is so great, that, in place of quoting any in particular, I shall only mark the texts of a few of them: Gen. xlix. 10; Psalm lxxii.; Isaiah ii. and xi. and liii. and lx.; Jer. xxiii. 6. and xxxi. 31—34; Ezek. xxxiv. 23; Dan. ix. 24. to the end of the chapter; Hos. ii. 18; Amos ix. 11; Mic. v. 2; Hab. iii. 2; Zacch. ii. 10. and xiv. 8; Mal. iii. 1.

5. *The reasons why sacrifices were abolished.*

The Heathen slew many different kinds of animals, and presented them as offerings to their gods; and some nations even sacrificed their own children as burnt-offerings. These acts of sacrificing amongst Heathens appear to have had their origin in this, that in their own consciences they found themselves guilty before God, and under his just wrath, which they thought to ap-

pease, by the offering of sacrifices, and shedding of the blood of animals. Yet, according to the words of the apostle, “ it is not possible that the blood of bulls and of goats should take away sins.” Heb. x. 4. Notwithstanding this, God, in the laws given to Moses, prescribed different kinds of sacrifices to be offered : Yet these offerings could not serve in the least to take away the sins of men, as is evident from the above words of the apostle ; and also from Heb. x. 11. which words, in particular, refer to the Jewish sacrifices : “ And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins.” It is therefore necessary, to find out the reasons why God appointed such sacrifices.

In the Holy Scriptures, we find two reasons given, 1. That man might confess his guilt before God ; and that he has deserved nothing but to be slain by the wrath of God, as the animals offered in sacrifice were slain. Hence, God commanded the offerers of the sacrifice, to lay their hands upon the head of the beast to be slain, Lev. iv. 15. This silent confession of guilt, pointed out to man the necessity of seeking for a Deliverer and Mediator. 2. That these sacrifices might prefigure that glorious sacrifice which should come, the Lamb, Jesus Christ, without

blemish, who died for our sins on the cross. The prefiguration consisted in this: If the shedding of blood is calculated to produce in every one the feeling of compassion, how much more is the pure blood of the Son of God calculated to excite the compassion of our heavenly Father towards us, who is offended because of our iniquities? If the blood of beasts could sanctify to the purifying of the flesh, how much more shall the blood of Christ wash our souls from the filthiness of sin? Such are the reasonings of St Paul to the Hebrews, chap. ix. and x. where, amongst other things, it is written, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect," chap. x. 1. And even Heathen sacrifices might have been useful in this way, if men had thereby been led to a confession of their guilt before God, and to seek a better way of justification in his sight.

In respect to the rites, or holy ceremonies of the Jews, they also, as visible signs, prefigured the invisible blessings of the gospel. Thus, for instance, spiritual circumcision; that is, a cutting off of the corrupt passions, and the destruction of sin, through the grace of Christ. The

paschal lamb was a sign also of our partaking by faith, of the most holy Lamb Jesus Christ. The brazen serpent in the wilderness, likewise, prefigured our Saviour hanging on the cross, &c.

IV.

The different states of the Church.

The church of Jesus Christ being founded at the beginning of the world, was first governed by oral and traditionary revelations of the will of God; afterwards by the written law, and the doctrines of the prophets; and at last is governed by the Gospel.

The three states of the Church.

1. Above, in Section iii. we have shewn, that it is necessary to go back to the foundation of the world for the beginning of the church of Jesus Christ. There is, therefore, nothing in this world more ancient, than the faith which we profess, and the church which preserveth the treasure of faith in herself. This church, from the very beginning of the world, is one and the same, and will remain such till the end of time; even so the faith which she holds is unchangeable: "Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 7.

But the conditions of the church have been various. They are reckoned three. The *first* includes the state of the church from Adam to

Moses ; the *second*, from Moses to Christ ; and the *third*, from Christ to the end of time.

The first state of the church God governed by his oral revelations, which Adam having received, communicated to his posterity, even to Noah : this was easy for him to do, on account of his long life. Noah communicated them to his children and posterity. All the ancient patriarchs, according to the testimony of Paul, were in the faith; Heb. xi. 2. But sometime after the flood of Noah, by reason of the wickedness of mankind, the revelations of God began to be forgotten or disregarded, and then idolatry, hateful to God, began to be introduced ; Joshua xxiv. 2. Therefore God was pleased, as the only means of saving the human race, to renew these revelations of his will to Abraham, Isaac, Jacob, and their posterity, even to the days of Moses. All these revelations were made in the strength of the gospel, that is, they pointed at faith in Jesus Christ, as the Mediator and reconciler of God and man. Hence the divinely wise Paul, having enumerated the ancients from the beginning of the world, and having borne witness to their belief, at last concludes, that Jesus was the author and finisher of their faith ; Heb. xii. 2.

Why was a written law given?

2. The great confusion that exists among men, and their proneness to forget honesty and virtue, though these feelings are stamped on the heart of every one, excited the most merciful God to give unto erring mankind assistance, and this assistance is the written law. This law contains in itself perfect rules to regulate the actions of men, and is a most evident representation of the internal law of the heart, which had been darkened by men's evil deeds.

God made choice of that most zealous man Moses, to whom he delivered this law, and through whom it was more immediately communicated to the children of Israel, and intended for mankind in general. But as this law was not sufficiently powerful to keep men from following the bent of their corrupt inclinations, so God sent prophets, who, by declaring the divine wrath, as well as by a strict personal observance of the law, and by promises, strove to reform the children of men.

Thus began the second state of the church from Moses to Christ, governed by the written law, and the doctrine of the prophets. It is also necessary to keep in remembrance, that the law of Moses, and all the prophets, and all who lived under the law, were founded in Jesus Christ, as

the only hope of man for salyation. Thus Paul writes : Our fathers “ did all eat the same spiritual meat, and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them, and that Rock was Christ ; ” 1 Cor. x. 3, 4.

3. The third state of the church is the most splendid and perfect, and began with the appearance of our Saviour, when the truths of the gospel, beginning at himself, were preached by the apostles through all the world, and were sealed by the blood of innumerable multitudes of martyrs. In this state, the church is founded on the perspicuous doctrines of the gospel, and supported by ordinances ; and, according to the apostle, she is not under the law, but under grace, Rom. vi. 14 ; and now we are not taught by hidden predictions and dark types, “ but we all, with open face behold as in a glass the glory of the Lord ; ” 2 Cor. iii. 18. This state will continue till the end of time, “ when he (Jesus Christ) shall have delivered up the kingdom to God, even the Father ; and when he shall have put down all rule, and all authority, and power ; ” 1 Cor. xv. 24.

V.

Of the persecution of the Church.

The church of Jesus Christ has always been per-

secuted, and shall be persecuted until the end of time, though there is no possibility of her ever being overcome.

1. As the church, which contains the true faith in herself, began at the foundation of the world, so she at the same time began to be persecuted; because between truth and superstition, piety and impiety, virtue and vice, there exists an eternal and irreconcilable war. The first Cain slew his innocent brother Abel, and all persecutors "have gone in the way of Cain;" Jude 9. From Cain there sprung up a wicked race, and from Seth a righteous race, who, in holy writ, are denominated sons of God; Gen. vi. 2. The former were always inveterate enemies to the latter; but they were destroyed by the deluge, and the church was preserved in the ark from the overwhelming waters of the deep.

After the flood, as mankind began to multiply upon the earth, the number of the wicked increased, and appear to have been headed by the wicked posterity of Ham; Gen. ix. 25. Abraham, Isaac, and Jacob, passed through the fire of temptations and difficulties, and were thereby purified. Lot also suffered among the Sodomites, Joseph from his brethren, the Israelites from the Egyptians, Moses from the Israelites, and David from Saul. All the prophets bore

opposition and reproach ; yet they were all virtuous and holy men of Israel, though they fed on the bread of sorrow, and drank the cup of bitterness. In a word, the blood of the righteous began to flow at Abel, and ended at John the Baptist, the harbinger of gospel blessings ; Matt. xxiii. 35, and xiv. 10.

All these were in Old Testament times. And under the new dispensation, the Saviour himself has marked out this most holy course, and, through his own divine nature, has rendered sacred to all ages the saving bearing of the cross. He began his life in persecution, continued it amid the greatest poverty, defamation, and revilings, and ended it upon the cross. The disciples followed their Master, and were sent by him into the world as lambs amongst wolves. They say of themselves, that they were accounted as the off-scouring of all things, and were "a spectacle unto the world, and to angels, and to men ;" 1 Cor. iv. 9, 13. But the blood of the apostles was a prolific seed, which unexpectedly produced a rich harvest of Christians, though they themselves were all slain like sheep, and were gathered like wheat.

The Roman emperors, and all the rulers of the world, opposed them with their whole might. In the history of the church, we find ten such

persecutions. 1st, In the time of Nero ; 2d, Of Domitian ; 3d, Of Trajan ; 4th, Of Adrian ; 5th, Of Antoninus ; 6th, Of Severus ; 7th, Of Maximinus ; 8th, Of Decius ; 9th, Of Valerian ; and 10th, In the time of Dioclesian. The heart trembles, when one reflects on those awful tortures which the Christians suffered during the time of the above mentioned persecutions. They accounted it a light matter to be deprived of their honours and estates. They were condemned in exile to work in the mines, beaten with rods, their teeth and eyes were pulled out, their tongues cut out, and they had their hands and feet cut off : moreover, they were sewed up in the skins of animals, and thrown to wild beasts to be devoured ; after having every joint dislocated in the rack, they were hung upon crosses ; sewed up in sacks, they were thrown into the water ; they were burnt by fire, buried alive, stoned to death, shut up in red hot bulls of brass, tortured to the bones and to the vitals : boiling pitch or lead were poured down their throats, they were thrown over precipices, and cut in pieces. How dreadful such sufferings ! Every kind of torture which the cruelty of man could invent was inflicted upon them.

Here, as we proceed, it is necessary to remark, the unconquerable constancy of the martyrs in

midst of torments ; because they suffered all these things with the greatest magnanimity, and were not in the least confounded in presence of their tormentors ; which strongly proves the great superiority of the truths of Christianity. This open persecution continued till the days of Constantine the Great. The edicts which commanded the persecution of the Christians, were abolished in the time of this pious Emperor ; but secret persecutions did not cease, such as the godly have at all times to endure from the wicked. Farther, what had the Christians not to suffer every where, from the frequent irruptions of the unbelieving nations, by whom they were harassed and murdered ? Exclusive of these, the church of Christ, in the course of a few ages, again beheld the flames of persecution kindled against her, when, at the internal division of the eastern and western churches, the East was conquered by Mohammed, the oppressor of Christianity, and the West fell under the yoke of the most superstitious Pope.

Of internal Persecution.

Together with the above mentioned persecutors, who properly may be styled *external*, there were also *internal* persecutors, of whom St John writes, “ They went out from us, but they were not of

us ;" 1 John ii. 19. Such persecutors are heretics ; that is, such as, under the pretext of supporting the truth, destroy it by their singular and ruinous opinions. These monsters have been the dishonour of all ages, and by them the bowels of the church of Christ have been grievously torn. Since the time of our Saviour, the following have been the most eminent heretics : the *Simonians*, *Valentinians*, *Montanians*, *Manichæans*, *Arians*, *Pelagians*, *Nestorians*, *Eutychians*, &c. But what necessity is there to mention them all ? Persecution, internal as well as external, will continue till the end of time ; that is, till that moment when " the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ;" Matt. xiii. 41.

Persecutors of the church, are styled in the Holy Scriptures *Antichrists*, that is, *opposers of Christ*, 1 John ii. 18, who increase the more in number and in fury the nearer the judgment day approaches ; 2 Col. ii. 7. The kind providence of God permits these persecutions to take place, for the manifestation of his chosen ; because the fierceness of torments reveals constancy in the faith, and thus others are brought to embrace it, and in heaven the reward of the sufferers is thereby enhanced ; and those who remain con-

stant in the truth, more clearly expose pernicious opinions, as St Paul writes, "For there must be also heresies among you, that they which are approved may be made manifest among you;" 1 Cor. xi. 19. But, woe unto him by whom offences come !

We ought to pray to our heavenly Father, that he may not lead us into temptation, that he may destroy offences and heresies, that we may be preserved from being infected by such deadly plagues, and particularly so in these most sorrowful times, in which we behold even Christianity itself torn into different sects.

2. The only aim of all these persecutors has ever been the destruction of truth itself; but this is one of those things which are utterly impossible. For the church of Christ is founded on himself, as upon the most immoveable rock, against which the gates of hell shall never prevail, Matth. xvi. 18.

VI.

All the doctrines necessary to salvation, and held by the church, are presented to us in the Holy Scriptures; and, in order that every one may more easily understand them, and distinguish orthodox doctrines from heterodox, the holy fathers have abridged them.

The books of the Holy Scriptures, in which the

doctrines of the church are contained, are not few in number, and, because of the mysteries which they contain, cannot be perfectly understood by every one. Moreover, in consequence of the different stations and abilities of men, all cannot so easily exercise themselves in reading the Holy Scriptures, though it is highly desirable that they should. On this account, it was plainly requisite for the advantage of more common Christians, that all the necessary points of faith should be presented in an abridgment, as it were in a kind of mirror, in which every one might see what he must believe, in order to his salvation; and that he might fix the same forever upon his memory, without farther difficulty.

VII.

What is the symbol of faith?

The following abridgment is called the symbol of faith:

1. I believe in one God, Father Almighty,* Creator of heaven and earth, and of all things visible and invisible.

2. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages: Light of Light, true God of true

* The word here rendered Almighty, properly signifies Upholder of all things.

God, begotten, not created, co-essential with the Father, by whom all things were made.

3. Who, for the sake of men, and for the sake of our salvation, descended from heaven, and became incarnate by the Holy Spirit and the Virgin Mary, and became man.

4. Also was crucified for us under Pontius Pilate, and suffered, and was buried.

5. And rose again the third day, according to the Scriptures.

6. And ascended into heaven, and sits at the right hand of the Father.

7. And will come again with glory to judge the quick and the dead; and of his kingdom there shall be no end.

8. And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father, and with the Father and the Son is worshipped and glorified, who spoke by the prophets.

9. In one holy Catholic and apostolical church.

10. I confess one baptism for the remission of sins.

11. I expect the resurrection of the dead.

12. And the life of the world to come. Amen.

The symbol of faith was drawn up at the first general council of Nice, which was against Arius, composed of three hundred and eighteen holy fathers assembled there. It was enlarged in the

8th article at the second general council of Constantinople, and afterwards powerfully confirmed by all the other general councils, and recommended to all Christians, as a most precious treasure of faith. This symbol ought, on this account, the more particularly to be explained, and to be held by every one with faith unfeigned, seeing that in it are contained the chief tenets of the faith and hope of Christians; and should any one of them obstinately reject it, he thereby loses the hope of salvation.

VIII.

What is faith?

The symbol begins with faith, and faith is a hearty reception of the gospel.

1. With good reason the symbol begins with faith; because faith only points out to man the means of reconciliation with God; “and without faith it is impossible to please God.” Heb. xi. 6.

2. Under the term Gospel, as already pointed out, is understood the glad tidings of salvation to the children of men, through the only begotten Son of God, our Mediator Jesus Christ. Whosoever receives this doctrine with a repenting heart, believes; on the contrary, whosoever despises it, is reckoned among the number of

unbelievers. But the reception of this eminent doctrine is on this account called faith; because we do not attain to it by our own reasonings, as was observed in the beginning of this Part; but God himself, by means of the word, reveals it unto us. This is confirmed by the word of God. “Go ye unto all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned,” Mark xvi. 15, 16. Thus, you see how faith, in this passage, is a receiving of the gospel, and, on the contrary, unbelief a rejecting of it.

But, in order to receive the gospel, or really to believe, it is indispensably necessary that every one, 1st, Confess before God his misery; that he is under his righteous displeasure, and is unable to justify himself before his judgment seat. Hence, the Harbinger, and the Saviour himself, and also the Apostle Peter, respectively began their preaching with the word *repent*, Matth. iii. 2. and iv. 17; Acts ii. 38.

2. Having received the doctrines of the prophets and apostles as undoubtedly true, it is farther requisite, that we firmly rest assured that the Lord Jesus Christ, who is preached in these doctrines, is the Redeemer of the human race. And in this more particularly consists the essence of

gospel faith, of which the epistles of Paul, in particular, are filled with proofs. The righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe," Rom. iii. 22. and the whole following chapter. "We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law," Gal. ii. 16.

This faith is called *justifying faith*, because through it man is accounted just before God; yea, is accounted as such, according to the doctrine of Paul, *without the works of the law*: Rom. xi. 6. For how is it possible for man to have any part in his own justification, when it is impossible to be justified in any other way, than by first confessing our guilt before God, and that we have merited his wrath? However, those who are justified by faith must prove the same, and give evidence of their justification, by obeying the holy law of God. For, according to Paul's doctrine also, "faith worketh by love;" Gal. v. 6. And such faith is styled a *living faith*; because it is unfeigned, and preserves alive the spark of continual progress in virtue. But such as will not confess their poverty before God, and do not place their whole hope of salvation upon their Saviour alone, or lead lives unbecoming the cha-

racter of Christians, are said to possess *a dead, feigned, and vain faith.*

From the foregoing considerations, therefore, it is evident that faith must engage the thoughts of men, and also their hearts. *Their thoughts*, in “bringing into captivity every thought to the obedience of Christ ;” 2 Cor. x. 5. *Their hearts*, for believers ought, with Paul, to say, “The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me ;” Gal. ii. 20.

Faith, according to the exalted wisdom of Paul, exists only in this life, but in the future will have no place : for there we shall see God “face to face,” where the glory of his light shineth in perfection ; 1 Cor. xiii. 12. This exposition of faith should be fixed in the memory of every one ; for the whole of Christianity rests upon it.

IX.

Of the mystery of the Holy Trinity.

The most holy faith of the gospel, first teaches us, that God is one in essence, but in three persons : The Father, uncreated ; the Son, inexplicably, and from eternity, begotten of the Father ; and the Holy Ghost from the same Father, incomprehensibly proceeding, served, revered, and glorified in one indivisible worship.

1. Our reason acknowledges that there is a God, that he is one, and so on concerning the rest of his attributes: and faith also instructs us in the same thing; for faith can never be in opposition to sound reason. Between the knowledge which we have of God through reason, and the knowledge which we attain of him through faith, there is this difference, that the former is founded on proofs which our reason finds in the connection of things, while the latter is founded on the true word of God.

The knowledge of faith is most perfect, and far removed from every kind of doubt; for sooner may we be deceived by the most acute reasonings of men, than that the word of God should ever deceive us. Here it were necessary to prove the being of a God, and to point out particularly the nature of his attributes; but on these points we have already been particular enough in the first Part.

2. The Holy Faith reveals to us the most exalted mystery of the Holy Trinity, that is, That God is one in essence in three persons, God the Father, God the Son, and God the Holy Ghost: yet not three Gods but one God, because one in essence. The Father is Lord, the Son is Lord, the Holy Ghost is Lord: yet not three Lords, but one Lord. The Father is Almighty, the

Son is Almighty, and the Holy Ghost is Almighty: yet not three Almighties, but one Almighty God. I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost: yet not three faiths, but one faith. I worship God the Father, I worship God the Son, I worship God the Holy Ghost: yet not three worships, but one worship, one reverence, one adoration, one glorifying of the Holy Trinity.

The Father is neither created nor begotten; the Son is not created, but begotten of the Father; the Holy Ghost is neither created nor begotten, but proceeding from the Father. The begetting of the Son of God is from all eternity; the proceeding of the Holy Ghost is also from all eternity.

The manner in which the Son of God was begotten is incomprehensible to our reason, and the manner of the Holy Ghost's proceeding is also incomprehensible; but simply without attempting to comprehend it, I submit with the most profound reverence, and I believe the truth of the divine revelation. This is one of the most hidden mysteries; however, the word of God in the strongest terms assures us of it. We are baptized in *the name of the Father, of the Son, and of the Holy Ghost*, Matth. xxviii. 19. At the

baptism of the Saviour, our heavenly Father bore testimony concerning his only begotten Son, who completed the work of our salvation upon earth; and the Holy Ghost, in the likeness of a dove, lighted upon him, Matth. iii. 16, 17. In the Gospel of John, it is also written, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me," xv. 26. Also, in many other parts, both of the Old and New Testament, titles, and honours, and wisdom, and power, and other attributes which are applicable to God alone, are ascribed to the Son of God and to the Holy Ghost.

We ought not to be surprised, that this exalted mystery is incomprehensible to our weak reason; for our comprehension is so very limited, that we must confess, with Solomon, "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are at hand: but the things that are in heaven, who hath searched out? And thy counsel, who hath known, except thou give wisdom; and send thy Holy Spirit from above?" Wisdom of Solomon, ix. 16, 17. However, for our consolation, and to calm our thoughts, the Holy Spirit comforts us with the promise, that he will at a future pe-

riod, in the blessed world above, fully enlighten our understandings. That which we now perceive darkly, as through a glass, we shall then perceive clearly and openly; and we shall rejoice in receiving a sufficient reward for our persevering patience in the faith. "Now, I know in part; but then shall I know, even as also I am known," 1 Cor. xiii. 12. "But we know that when he shall appear, we shall be like him; for we shall see him as he is," 1 John iii. 2.

X.

There are good and evil angels.

This God, worshipped in three persons, created this world and all things in it, visible and invisible.

Of the creation of the world, and of other circumstances belonging to creation, we have already spoken in the First Part, under Section vi. Here it is only necessary to speak of things invisible, namely, of Angels. There are two kinds of angels, good and bad. *The good*, being most pure and holy spirits, always enjoy the glorious presence of God in light. "Their angels do always behold the face of my Father, which is in heaven," Matth. xviii. 10. They perfectly obey the will of God, Psalm ciii. 21. And are employed in promoting the salvation of

men. "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?" Heb. i. 14.

But *evil angels*, who were created along with the good, destroyed their original holiness, by wilfully falling into sin; and from a most glorious, were thrust down into a most wretched condition. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day," Jude 6. They were then deprived of all hope, and, wretched as they are, yet they find a pleasure in enticing mankind into sin; alluring them by their temptations into the same state of perdition into which they themselves are fallen. Of this we are informed by St Peter, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," 1 Peter v. 8. "This kind," according to the words of Christ, "goeth not out, but by prayer and fasting."

XI.

God careth for the world created by himself, and governeth all things most wisely.

With regard to the providence of God, we have already spoken in the First Part; but here we resume the subject, in order to shew that faith

(which is the foundation of the symbol) teaches us from the word of God, the very same things respecting this doctrine, to the knowledge of which we may attain by the help of sound reason. In confirmation of this, the words of the gospel should ever be remembered: "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered," Matth. x. 29.

XII.

The distinguished goodness of God to man, is not only seen in his creation; but from the very time of his being made, he became the object of the care of a particular Providence.

The goodness which man partook of in his creation, consisted in that which, in holy writ, is called the image and likeness of God, Gen. i. For no higher honour can be conferred upon the creature, than that it should be accounted worthy to wear impressed upon itself the image of the most exalted and inaccessible God. With this image, there were united in man the purest light in his judgment, the most complete holiness in his will, and perfect concord between his bodily and spiritual inclinations; nothing disturbed his peace; he was immortal; had rule over the

creatures, and was endowed with other godlike perfections, which made him completely happy. In this state, man enjoyed the beatific vision of the most perfect godhead; and to God himself, he was the most beloved object in creation.

Even the Heathens themselves, appear to have had some sort of knowledge of this state of man's original happiness, and have styled it the golden age. The Holy Scriptures speak of it in many places; among other passages, in the eighth Psalm, its glories are celebrated. What higher evidence can we have of the majesty and goodness of God shewn to man in his creation than this, that he "made him a little lower than the angels, and crowned him with glory and honour." But how man became the object of God's particular providence, shall be shewn in the following Section,

XIII

The blessed destination of man.

An example of this particular Providence was given, in that when God created man in a state of happiness, he wished that he might continue unchangeably in that blessed condition; and to this end he gave him a command, containing in itself the means of preserving for ever unchangeably, the happy state in which he was created.

1. There is not the smallest doubt, but that God, having created man in a state of blessedness, actually had a wish, that he might remain for ever in that happy condition; because the very immortality of the soul is a proof of this, which requires, that the happiness in which man was created, according to the intention of God, should be eternal; and the words in Gen. ii. 17, in which God threatened, that the breaking of the law would be followed by every evil, and by death itself, prove the same thing: consequently, that state of blessedness would have lasted for ever, had the law not been broken. But who could have supposed, that the infinitely good God would have created man with an intention, that, after having enjoyed himself for a short time, he should be deprived of all, nay, that at last he himself should for ever perish? However, the Holy Scriptures speak clearly on this point: "For God created man to be immortal, and made him to be an image of his own eternity," (Wisdom of Solomon, ii. 23;) that he might never be deprived of his happiness. From this we conclude, that if man had not broken the union by which he was closely connected with God, he would have enjoyed a most happy life on earth, and at last, according to the determination of his Maker, would have been translated

to heaven, to enjoy God eternally. Of this, we have an example in the person of Enoch; Gen. v. 24.

2. Man is composed of a body and a soul, both of which have their peculiar affections. The soul being a pure spiritual being, longs after that which reason dictates to it, and can only find happiness in being united with God by virtue. But our bodily affections attach themselves most to what is agreeable to our feelings. Our bodily affections are neither sinful nor hurtful, so long as they are governed by reason, and never come into action, except when they are no hinderance to our progress in virtue. The happiness of man consists in this union being preserved betwixt the bodily and spiritual affections. So long as this union remains perfect, the happiness of man continues complete. But so soon as the bodily affections overcome the powers of reason, man errs from the right way, and such a deviation is a shock which demolishes the temple of happiness. Those affections which overcome reason are called *passions*; and because they bring the soul into an evil state, they are called *vices*; and because through them also we break the law of God, they are called *sins*.

The state of happiness in which the first man was created, necessarily required, that in him

there should exist the most perfect union between the affections of the body and those of the soul, and that reason should reign over the whole man. Every one sees, that it was the duty of the first man, in order to preserve his happiness from being destroyed, as a reasonable and free creature, to make use of all his powers, to preserve himself from being overcome by the revolt of his affections against the dictates of his reason. Otherwise the danger was evident, of his being plunged into the most grievous miseries.

Behold also the infinite goodness of divine providence, that provided for man so many inducements, fitted to preserve him in a state of rectitude, as are recorded in the sacred history; Gen. ii. Having made him, he settled him in a most beautiful and fruitful place, such as was becoming for the chief of God's creation. That place, on account of its inexpressible gaiety and fruitfulness, of the beauty of its trees, and most serene and wholesome atmosphere, is called in Holy Scripture *Paradise*; Gen. ii. 8.

Though this paradisiacal beauty and gaiety was a most evident proof of the goodness of God, yet (though God did not intend it should have such an effect,) it was capable of becoming an occasion of man's being attracted by the visible beauty of the

creature, and of his preferring it to that beauty, which pure reason finds in virtue and in God.

In order, therefore, to prevent such evil consequences, by a particular providential care of man, God warned him of them, by making known unto him clearly his divine will, that he might not, in defiance of his reason, cleave to sensual pleasures, but ever prefer that which brought him spiritual enjoyment with God.

This manifestation of the will of God to man was the law and the command, beyond the limits of which, for the sake of his own happiness, he ought not to have gone. This command is expressed in the Holy Scriptures in the following words: "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it;" Gen. ii. 16, 17. And in order that this command might prove the more effectual, God gave man timely intimation, that, as soon as he should become a transgressor of it, he would overthrow all his own happiness; would fall into a most lamentable condition; would become the slave of his passions, and the butt of every temptation; that his body would be exhausted by numerous labours and diseases; and at last be forcibly separated from the soul, and pass into a state of corruption, and that the soul itself should for ever

he cast out from the presence of God. All this is implied in the following words of holy writ ; “ For in the day that thou eatest thereof thou shalt surely die ;” Gen. ii. 17. From these particulars, you may clearly see the kind providential care which God exercised over man, in order to promote his happiness.

XIV.

Of the transgression of God’s command.

Man broke that salutary command which was given to him by God ; and by so doing, overturned and destroyed that godlike happiness in which he was created.

1. The salutary preventive furnished by the merciful God, had not the desired effect upon man. His bodily affections overcame the powers of his reason ; pleasure, by flattering his feelings, overthrew his sound reason ; and material beauty and enjoyment were preferred to that which is spiritual and divine. Thus you behold in what manner this fatal fall of the human race happened, of which we are assured by the word of God ; Gen. iii. Paradise abounded in all that was beautiful, and possessed all that was capable of charming the senses of man. But man was most of all attracted by the beauty of that tree, which was forbidden by the command of God, and which by

the dictates of reason, ought to have been avoided; because, as above shewn, by partaking of it, sensual gratification was preferred to spiritual pleasure, which consists in obeying the command of the blessed God.

Eve, being less able to resist the insinuating and destructive assault of the tempter, was first deceived; and, as the Holy Scriptures inform us, he, under the form of a subtle serpent, deceitfully assured her, that not only no evil consequences could happen from what she did, but, that on the contrary, she would thereby be brought into a more perfect condition: "*Ye shall be as Gods;*" Gen. iii. 5. This transgression of the woman was the most pernicious example for Adam himself, who, with all his exalted mental abilities, was overcome by sensual temptation.

We have above stated, that the happiness of man could not be destroyed, so long as reason continued to reign in him; but, behold, this chief ruler of human actions hurled from his throne, and, in place of him, fleshly lusts assume the reins, and make reason their slave and prisoner. The terrible consequences of such a change could be nothing less than mortal.

The effects of Transgression.

2. After man had disobeyed reason, and

transgressed the command, he fell from a most blessed into a most miserable condition. The powers of reason were now overcome, and its light became dim; the holiness of the will was defiled, the peace of the soul disturbed, the door to the passions, that always oppose reason, was opened, and man became the mournful theatre of this internal war. Along with the passions also vices entered, and they became the causes of innumerable sorrows and diseases,—diseases debilitating the body, and grief and sorrow enervating the mind. Thus followed the *temporal death*, which God threatened as the reward of transgression.

But this temporal death drew after it a still more awful *spiritual death*, which consists in the soul being cast out from God, because the bonds which united God with man, namely, the light of his reason, and the holiness of his will, were, by his transgression, dissolved. Such a condition is, in different places of the Holy Scriptures, styled a *fallen state*, a *state of sin*, of the *flesh*, of *misery*, of *darkness*, of *ignorance*, of *slavery*, and lastly, a *state of death*. At the fall of man also, the very *earth was cursed of God*; Gen. iii. 17; that is, it was subjected to vanity, which consisted in this: that from that period, by the idleness and carelessness of man, it was not

adorned with such beauty and abundance as it received at its creation ; and farther, that the inconsiderateness and wickedness of man would lead him to pervert all the good things it contains.

XV.

The consequences of the first sin.

Through the first transgression, the door to sin was opened, which, by infecting the whole human race, at last brought them into the utmost misery.

1. In the First Part, under Section xiv. we have shewn that a change must have taken place among the children of men ; but the fountain out of which all this evil flowed, we knew not. Now we behold the beginning of this evil : for the Holy Scriptures, in making known the happy state in which the first man was created, are also not silent in regard to the manner in which he fell from this happiness ; and this fall has brought death upon all men. The word of God clearly and powerfully confirms this. “ By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned ;” Rom. v. 12. The Heathens themselves, notwithstanding their great darkness, are unable to deny the general corruption of the human race ; but Christians alone enjoy the peculiar privilege of pointing to the

very spring from which this flood of wickedness flows.

In course of time sin became more powerful.

2. Though the first man was subdued by sin, yet the power of sin did not rage so much in him as in his posterity ; because the light in which he was created was not altogether extinguished, and the affections of a good heart by the first shock were not completely overthrown. But in process of time, and as mankind began to multiply, sin became the more powerful, and injustice increased. Hence, soon after the fall, Cain imbrued his hands in the blood of his own innocent brother Abel ; Gen. iv. 8. And in the progress of a few ages, wickedness increased to such a degree, that the Holy Scriptures assure us, “ the earth was filled with violence ; for all flesh had corrupted his way upon the earth.” Gen. vi. 11, 12.

The divine Paul agrees in this representation, and also reckons up the abominable and corrupt deeds into which the children of men had plunged themselves ; Rom. i. 18. In short, in this creature, formed after the image of God, not one feature of that image was to be observed ; but a certain kind of awful darkness, in which he blindly wandered through paths out of which he

could not extricate himself, following only the dictates of his own irregular affections. Surely it is unnecessary, in this place, to prove how wretched and sorrowful man is in such a condition, because, to have the light of reason darkened, to be removed from virtue, consequently from God, from the most exalted good, is a state of misery, than which the mind of man cannot conceive a greater.

XVI.

In such a state, rational man fell under all the severity of God's wrath.

No one will dare to affirm, that God can equally love the righteous and the wicked. This can never be reconciled with his infinite justice and holiness. Hence, justice itself requires, that God should turn away from that man who is a stubborn and impenitent despiser of his holy will. Now, this turning away of God from man, is one of the most dreadful calamities; and more particularly when we reflect, that after he is thus abandoned by his Creator, every possible evil must inevitably fall upon him. Of this, the Holy Scriptures say, "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. ii. 9.

XVII.

Man was unable to deliver himself.

Out of this state of utter ruin, the human race could have no hope of saving themselves.

The dead can never raise himself to life, nor can he who is fallen into a deep pit ever get out of it without the help of another. But, according to Paul, man is “dead in sins;” Eph. ii. 5; and the comparison used by Christ, Mat. xii. 11, represents him, as fallen into the pit of misery. Therefore it was altogether impossible for him to deliver himself out of this state of utter ruin.

We have proved, in Section xviii. of the First Part, that, according to our apprehension, the mercy of God might be obtained in two ways: namely, *by doing good*, and *by repentance*. But though these means, to appearance, and according to the reasonings of man, may seem to be effectual; yet, when we duly consider them, and diligently penetrate into the spirit of the sacred Scriptures, we find them ineffectual. For, respecting the first, *doing good*, this requires, (as we have already pointed out,) that man should perfectly fulfil the law of God, and at no time be a partaker in any kind of sin. But who, amongst men can boast of a holiness like this, in the corrupt state of human nature, such as we have former-

ly described? I do not here speak of those who are converted to Christ; but of such as still remain in unbelief.

In regard to *repentance* also, it can never be sincere in the corrupt and unregenerate heart; because, to the end of life, the perpetual commission of sin proves it to be weak and ineffectual; for former acts of repentance, are ever violated by present transgressions. I do not mean evangelical or Christian repentance; it is of another kind: and why it is effectual, we shall soon shew.

Let no man, however, suppose, that because God is infinitely merciful, or rather mercy itself, he can, without regarding men's imperfections and their falling into sin, out of his mere goodness, pardon men, and render them fit to be partakers of his blessedness and glory. Such reasoning is base and sinful; it makes the mercy of God blind; it presupposes a God not possessed of eternal and inviolable rectitude. It obliges him to regard the righteous and the wicked alike, a supposition which it is dreadful to apply to the living God.

Does any one ask, by what way then can man be saved? By that way, I answer, which infinite wisdom has devised, and in which the mercy of our God is united with a full satisfaction of his

justice, in the work of our salvation. And what this way is, the word of God has particularly revealed to us.

XVIII.

For the salvation of mankind, God himself became incarnate.

God could, in justice, have doomed such a guilty creature as man to eternal punishment ; but being moved by unspeakable mercy, and by the counsel of his infinite wisdom, he sent to him a Deliverer, his only begotten Son.

1. Sin always draws punishment after it. Therefore, it was not only not contrary to the justice of God, but his justice inevitably required, that man, as a free-will transgressor and despiser of the law, should for ever have been cast out from God, had not the diversified and infinite wisdom of Deity, devised a way to pour out his mercy upon this wretched creature, without any infringement of his equity. The Scriptures every where declare the inviolable justice of God. “ O Lord God, to whom vengeance belongeth ; O God, to whom vengeance belongeth, shew thyself ;” Psalm xciv. 1. “ Vengeance is mine ; I will repay, saith the Lord.” Rom. xii. 19.

2. What God saith by the prophet Isaiah, is well known : “ Can a woman forget her sucking child, that she should not have compassion on the

son of her womb? Yea, they may forget, yet will I not forget thee;" Chap. xlix. 15. The love and mercy of God to all his creatures, but particularly to man, is greater than we are capable of comprehending. How could that being then, whose goodness transcends our comprehension, suffer man, the chief among the creatures, to perish; and who, according to the design of God himself, was created for eternal happiness? But the justice of God is no less real than his mercy, and could not suffer the least violation. Thus, if any where, more especially here, we must use the words of the gospel: "The things which are impossible with men, are possible with God;" Luke xviii. 27. What can be hid from the infinite wisdom of God? To it, the most secret means are all open and revealed. It beheld, that on the part of man there was no way by which he could obtain salvation; because every individual stood in need of this for himself. The angels were not possessed of adequate powers to execute this great work, which required nothing less than infinite might. There remained no hope but in God himself. And hence, in the most secret counsels of the Holy Trinity, which are impenetrable to the powers of angels, it was appointed, that the most exalted Son of God

should himself become the Redeemer of the human race, and this office he assumed.

The world could never have expected to behold such a glorious, wonderful, and merciful display of God's working, as was the embassy of the Son of God upon the earth. While the divine Paul views in it the inexpressible and infinite wisdom of God, he exclaims in raptures, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. The holy evangelist, in like manner, is amazed at the incomprehensible love of Deity, and thus exclaims: "God so loved the world that he gave his only begotten Son;" John iii. 16. But in what manner this divine Mediator has satisfied the justice of God, and bestows upon us his mercy, we shall soon see from the word of God.

XIX.

Of the mystery of the incarnation of the Son of God.

The only begotten Son of God descended from heaven, became incarnate by the Holy Ghost and the Virgin Mary; and being real and perfect God, became real and perfect man, God-man, the Lord Jesus Christ.

1. God, who is every where present, cannot remove from one place to another. Therefore, the descent of the Son of God from heaven is no change of place; but a voluntary taking of the nature of man on himself, in which he, being in his divine nature invisible, “ appeared upon earth and dwelt among the children of men;” Bar. iii. 38. When he descended upon earth, he took to himself flesh in the womb of the most blessed Virgin Mary, preserving her virginity immaculate. And this incarnation was mysterious and inexplicable; because it was accomplished by the almighty operation of the Holy Ghost, whose manner of acting is known alone to himself. But we are assured of this truth by the undoubted word of God, which the angel spake to the Virgin: “ The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee;” Luke i. 35. And thus, in the womb of the Virgin, began the fulfilment of that glorious prophecy of Isaiah: “ Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel,” vii. 14. The conception of the Son of God was supernatural, and without sin: because justice itself required, that he who came to cleanse the world from sin, should himself be separated from sinners. Heb. vii. 26.

It was necessary, that the Son of God should

become man; 1st, That our heavenly Father might enter into the work of our salvation with him as our mediator and surety, and might act towards him as he would have done towards the sinner, whose likeness Christ had taken upon himself; and this was impossible in any other way, than by assuming the human nature. "For he hath made him to be sin for us; who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21.

2d, That his visible intercourse with mankind might the better attach us to himself, as representing before our very senses the will of our heavenly Father and the way of salvation. This our Saviour himself points out in these words: "Henceforth, I call you not servants: for the servant knoweth not what his lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you." John xv. 15.

3d, That the law might be perfectly fulfilled, and thereby, not only our transgression of it pardoned, but that his most holy life should remain to us, as the rule of all our actions, which we ought to follow in order to obtain salvation. This also could not have taken place, except by his taking to himself the human nature. In re-

gard to this, the apostle Paul teacheth: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. iv. 4.*

4th, That he might die, and by his death satisfy the justice of God, deliver us from our merited punishment, and procure for us eternal life. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. ii. 14, 15.

These are the chief reasons for the incarnation of the Son of God. This incarnation took place after the lapse of many ages from the fall of the first man. It did not please our divine Mediator, immediately after the fall, to appear upon earth in the flesh; but first he prepared his way by the law of nature, by the written law, by the prophets, by different instances of exemplary punishments inflicted on the wicked, and eminent rewards bestowed upon the righteous, together with promises of rewards that are yet greater.

* *Slavonian*.—"God sent forth his (only begotten) Son, born of a woman, made under the law."

But still mankind were prone to follow the dictates of their fallen nature, and the evil of sin spread universally, so that there remained no hope of deliverance except on the part of God; and thus, when, according to secret divine counsels, the appointed time was come, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son." Heb. i. 1, 2.

This appearance of our Saviour, which took place many ages ago, was in no way inconsistent with the salvation of the chosen saints of God who lived before his coming; for as we believe in his having already appeared, so they believed in him as a future deliverer. Their faith in its nature was not different from ours. "By faith, the ancients obtained a good report;" Heb. xi. 2. And "Jesus Christ" is "the same yesterday, and to-day, and for ever;" Heb. xiii. 8. For this reason, St Paul not only styles Abraham a believer, but presents him as an example to all who desire to be justified by faith.

Jesus Christ is one person in two natures.

2. In the incarnation of the Son of God, the human and the divine natures were in a most wonderful and incomprehensible manner united; and

from the union of these two, was produced the one divine person, *God-man*, Christ, because there are not two Christs but one, the Son of God and son of Mary. When he became man, he did not cease to be God; he continues to be true God and true man. But though the two natures are united in one Christ, yet they are not mixed; and in each nature, the wills, desires, and the powers of action, still remain complete and distinct. Hence, when we read in the Holy Scriptures what Christ saith of himself, that the hour of the last day he knoweth not; Matth. xiii. 32: That his Father is greater than he; John xiv. 28: That he offered up prayers to the Almighty, to save him from death; Heb. v. 7: That he suffered and died. All these, and similar passages, must be referred to his human, and not to his divine nature. That Christ was true man, the Scriptures clearly inform us; "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" Heb. ii. 14. And in regard to his divinity, amongst others St Paul testifieth, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen," Rom. ix. 5; and, "Great is the mystery of godliness: God was manifest in the flesh." From the very time

of the incarnation of the Son of God, this most august name *Christ*, or *Messiah*, became applicable to him. Both these names have one signification; that is, *anointed*. Under the Old Testament, the *kings*, *priests*, and *prophets*, were anointed. This anointing indicated, first, the choice of God. Second, By it, as through a visible sign, were given to the anointed spiritual powers, to fit them for the proper performance of their respective duties. The Son of God, when he became incarnate, took on himself all these offices, and became at once a *king*, who, by his almighty power, governs his church, and defends her against her enemies. Hence it is written, “The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end;” Luke i. 32, 33. As a *priest*, he offered up himself unto death, to reconcile God to us. “Thou art a priest for ever, after the order of Melchisedec;” Heb. v. 6. And as a *prophet*, he maketh known to us the will of God: according to Acts iii. 22, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.”

To these offices the Son of God was anointed,—anointed not with material ointment, but with

the Holy Spirit. Concerning this he himself has borne witness: "The Spirit of the Lord is upon me, because he hath anointed me;" Luke iv. 18. And on this account he is called *Christ*. From this name also, those that believe in him are called *Christians*.

Our Saviour took also, after his birth and circumcision, the name of Jesus, which, according to the interpretation of the angel, signifies *Saviour*; Matt. i. 21.

XXI.

Of the acts of Jesus Christ.

Jesus Christ spent his life in the most perfect fulfilment of the law; proved his divinity by glorious miracles; and fully made known the will of his heavenly Father.

Our Saviour having begun his life in persecution, was bred up under his blessed mother, and, as he advanced in years, he "waxed strong in spirit, filled with wisdom; and the grace of God was upon him;" Luke ii. 40. Being twelve years old, by his wise questions he put to silence the most eminent of the Jewish doctors, so that those who heard him were astonished at his understanding; Luke ii. 46. When about thirty years old, he was pleased to receive baptism at the hands of John, the greatest of the prophets; not

that he had any need of baptism himself, being without sin, but that he might sanctify for us, by his own holy person, this spiritual bath, which he hath appointed for the washing away of our sins, and in order to show, by his own example, the need we have to be baptised.

After this most important event, the whole fountain of his divine wisdom was opened, and he began to display his heavenly philosophy and most holy doctrine, such as mankind could never hear from any one else. He showed in what the real happiness of man consists; and this he placed in poverty of spirit, in tears and humility, in meekness and mercy, amid persecution and reviling, which was altogether contrary to the wisdom of this world. He explained to us what virtue and vice are, and commanded us to search out their essence, not in external acts, but in the thoughts and intentions of the heart. He taught us the difference which exists between God and the world, between truth and falsehood, and between good and evil. While he overturned superstition and hypocrisy, which are hateful to God, he accused the human race of hard-heartedness, of unbelief, and of universal error. He pointed out the way by which we can attain to the mercy of God; assuring us of the inexpressible blessings of a future life, and proclaimed himself to be the

Saviour, sent to deliver the world. All these doctrines, which are of themselves worthy the acceptation of every one, he confirmed by many glorious miracles. By healing the sick, giving sight to the blind, casting out devils, and raising the dead, he clearly displayed his divinity : so that the multitudes of people that followed him, with astonishment said, “ It was never so seen in Israel !” Matth. ix. 33. Moreover, his doctrine was the more effectual, from his whole life and actions being as it were a most pure and holy mirror of every virtue. For he “ did no sin, neither was guile found in his mouth,” 1 Peter ii. 22. In this way he perfectly fulfilled his office as a prophet. All the saving doctrines of Christ are contained in the Gospel, which divine book we ought to hold as the most perfect rule of faith and virtue.

XXII.

Of the death of Christ upon the Cross.

Our Saviour finished the course of his blessed life by death, even the death of the cross.

Concerning our divine Mediator, his beloved disciple writes, that “ He came unto his own, and his own received him not,” John i. 11. And he himself condemned the blindness of men on this account, “ that light is come into the world,

and men loved darkness rather than light, because their deeds were evil," John iii. 19.

The Jews, to whose ancestors and their posterity the Messiah and Deliverer of the world had been repeatedly promised, were so assured by the clearest prophecies of his coming, that it was impossible that any of them could fail to expect it. They still, however, though in vain, wait for his appearance. Those very Jews, by whose sacrifices he was always prefigured, by whose holy rites and ordinances he was represented, among whom also the prophets foretold the most evident marks of his appearance as a Saviour, so that they could ascertain the very time when he should be revealed; these very Jews, I say, as if determinately in opposition to the good will of God towards them, in an unprecedented state of hard-heartedness and blindness, denied him when he came, did not receive but rejected him, accounted him a deceiver, and persecuted him even unto death;—a death which was so salutary to the human race.

The chief causes of this desperate and dreadful act were their unpardonable blindness and wicked hardness of heart. But at the very time when they sought to kill him, they neither knew nor desired to fulfil the divine eternal purpose, that the Son of God should die for the hu-

man race ; and thus they prepared (though not to their own advantage) an invaluable treasure for the whole world. At last, by their petitions, accusations, and threats, they prevailed upon Pontius Pilate, who at that time was the Roman governor among them, to condemn the innocent Jesus to the most shameful death of the cross, and this sentence was put in execution the very same day. The Mediator between God and man offered up unto his heavenly Father the most ardent prayers, when he suffered an agony in the garden, in which his sweat was as it were great drops of blood, and having borne every kind of insult, he was extended upon, and nailed to the cross. But even this was not enough of the wrath of man. When already dead, they pierced his side with a spear : but behold a wonder ! Out of this life-giving wound ran forth blood and water, the image of the two mysteries instituted by himself, baptism and the communion.

When he gave up the ghost, an awful and most wonderful change took place in nature. The sun and moon were darkened, the earth trembled, many of the dead arose, and the veil of the temple was rent : what clearer demonstration could be given, that the temple itself, and all its holy services, were at an end ?

Christ, hanging on the cross, pronounced his last words full of mysteries : “ *it is finished,*” John xix. 30. By these words he taught us, that all the sacrifices, mysteries, ceremonies, and prophecies of the Old Testament, concerning himself, were completed ; and that the law itself was fulfilled. “ For Christ is the end of the law,” Rom. x. 4.

It pleased our Lord to die the death of the cross ; in this St Paul finds a great mystery. Those that were hung upon a cross, the law commands to be regarded as accursed. We, for our sins, lay under this curse ; but as God promised to Abraham, that all believing nations should be blessed in him, so the Son of God, crucified on the cross, took upon himself this curse, and thus merited for us the blessing of Abraham. To this purpose, the apostle reasoneth : “ Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree : that the blessing of Abraham might come to the Gentiles, through Jesus Christ.” Gal. iii. 13, 14.

XXIII.

The death of Christ is the true and only sacrifice (for sin.)

The death of Jesus Christ is a true sacrifice.

which reconciles God to us, and saves those who believe in this divine Mediator.

1. It has been mentioned above more than once, that the justice of God, which turneth away from the sinner, could not by any means be infringed, and that on our part there was not sufficient strength to satisfy the demands of divine justice; and as it is farther evident, that the sacrifices of the Old Testament, which consisted in the offering up of animals, were not in the least adequate to reconcile God; therefore, all this the Son of God and our Mediator took upon himself and accomplished. His sufferings, shed blood, and shameful death, God received, just as if the sinner himself had suffered; and this punishment of the innocent Saviour was in our stead, according to the unsearchable purposes of God, in place of that eternal punishment which we ourselves deserved. Thus St Paul reasons on this point: “For the love of Christ* constraineth us; because we thus judge, that if one died for all, then were all dead.” “For he hath made him to be sin for us, who knew no sin, (that is, delivered him up unto death as a sinner,) that we might be made the righteousness of God in him,” 2 Cor. v. 14—21. “He

* *Slavonian*.—“For the love of God constraineth us,” &c.

was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed," Isaiah liii. 5. The death of Christ, therefore, is the true sacrifice. *A sacrifice*, because Christ offered up himself upon the altar of the cross, as an innocent lamb, slain by the justice of God, and consumed by the fire of love, with which he burned for the salvation of mankind; and his being thus consumed, was a spectacle no less wonderful in itself, than acceptable to God, the Father.

Christ was also the *true* sacrifice; for all the other sacrifices were nothing, but a kind of types or images of this; and it alone was capable of satisfying divine justice, meriting for us God's mercy, cleansing us from our sins, and of restoring us to our original state of blessedness. The word of God bears testimony to this; "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the

flesh; how much more shall the blood of Christ, who, through the eternal * Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Heb. ix. 11, 12, 13, 14.

This sacrifice put an end to the sacrifices of Aaron or of the Old Testament, and Christ became the *only and eternal* priest. The *only* priest, because another sacrifice is impossible: the *eternal* priest; for, according to the words of the apostle, "He continueth ever, hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25.

This great high-priest is called of God a priest not after the order of Aaron, but after the order of Melchisedec. Heb. v. 10. Now, in this there is a great mystery; in which every one must be astonished to behold revealed three of God's excellencies, *mercy*, *justice*, and *infinite wisdom*. *Mercy* so great, that the only begotten Son of God, of the same essence with the Father, was delivered up unto death for us the enemies of God. Can there be a greater display of mercy! *Justice* so holy and inviolable, that without a

* Slavonian:—"Who through the *holy* Spirit," &c.

complete satisfaction, it could not clear us of guilt. *Infinite wisdom*, that devised such a wonderful plan, not only to satisfy justice, but to pour upon us the whole fountain of goodness. O the depth of the riches both of the wisdom and knowledge of God ! This most exalted mystery is to the Jews a stumbling block, and to the Greeks foolishness ; but to us who are thereby saved, it is the power of God and the wisdom of God : and we, with Paul, will declare, “ God forbid that we should glory, save in the cross of our Lord Jesus Christ ;” Gal. vi. 14.

All the blessedness we can ever expect from the divine goodness, is procured by the death of Christ ; for, “ He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?” Rom. viii. 32. And thus, while the death of Christ engages our heavenly Father, to give to the believers in his Son, every thing that his love and mercy can bestow ; so also, believers themselves are thereby engaged to shew their gratitude for this, by continually striving, in all that they do, to please God ; and, *in this mutual engagement the New Covenant consists*, which is founded on the blood of Christ : as Matthew writes, xxvi. 28, “ *This is my blood of the New Covenant.*”

2. Verily, “ Christ died for all.” 2 Cor. v. 15.

And there is no one so great a sinner whom his grace alone is not able to save. But in order that this grace may become effectual in us, faith is requisite, that is, we must heartily receive Jesus Christ as our Saviour, and without doubting, rest assured, that only through him we can be made partakers of the mercy of God. Without the infinite merits of Christ all our attempts are in vain, and man can never be saved. This is clearly taught every where in the word of God, John iii. 15; "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and verse 18, "He that believeth on him is not condemned, but he that believeth not is condemned already." When we consider faith as essential to salvation, it is to be understood, that we mean faith unfeigned, sincere, and living, that is, "*faith which worketh by love,*" Gal. v. 6.

XXIII.

Of the resurrection and ascension of Christ.

The dead Saviour was buried; but on the third day he rose again, and afterwards ascended into heaven.

The interment of our Saviour, was a proof that

he was really dead; but the abodes of the dead could not hold our Redeemer, as St Peter has declared to us: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of them;" Acts ii. 24. Being buried on the Friday, he rested in the grave the Saturday, and rose again the third day, as he himself had more than once predicted. The scriptures had testified the same thing long before, because the prophet foreseeing in the spirit the victory of Jesus Christ over death and hell, sung this triumphal song: "O death, I will be thy plague; O grave, I will be thy destruction!" Hosea xiii. 14.

By the resurrection of Christ, we are completely assured that he hath conquered death; that he really is the Saviour sent us from God; and that our hope in him is stedfast and sure. Hence, the apostle writes concerning him: "Who was delivered for our offences, and was raised again for our justification;" Rom. iv. 25. On his resurrection also, our hope in our own resurrection is founded. "For, if we believe that Jesus died, and rose again; even so them also which sleep in Jesus, will God bring with him;" 1 Thes. iv. 14.

Jesus Christ, after his resurrection, appeared to the apostles and to many others; and by in-

contestible proofs assured them, that he was risen indeed. After having given them most salutary instructions in regard to the great work of their apostleship, and making known to them that a door would soon be opened for their preaching the gospel throughout the world, even among all nations; and having promised to send them the Holy Spirit, who would lead them into all truth, he ascended into heaven before their eyes on the fortieth day after his resurrection, and sat down at the right hand of God, even the Father. This sitting intimates his resuming divine power and glory, which, though he possessed them from all eternity, yet, while he was on earth, they were concealed from mankind by the veil of his humanity. John xvii. 5.

XXV.

Of the second coming of Christ.

He also will come again to judge the living and the dead, and of his kingdom there shall be no end.

His first appearance is past, and his second will also take place. The first was in humiliation, the second shall be in glory. The first was in mercy, the second will be in terrors; for in the first the Son of man came to save the world, but in the second he cometh to judge the world. In regard to this, we have the testimony of eternal

truth. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations;" Matth. xxv. 31, 32.

The design of the second coming of Christ is to fulfil the demands of the inviolable justice of God, "*to give unto every one according to his works,*" and thus completely to finish the work of our salvation; for the blessedness which is purchased by the death of Christ, we expect not on earth; but it is reserved for us in heaven. "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels;" 2 Thes. i. 6, 7. Consequently, this judgment day will be terrible only to unbelieving and unrepenting sinners; but to the faithful, and to such as have continued steadfast unto death in the ways of godliness, it is supremely desirable and joyful. Those will tremble, when they feel the cup of the wrath of God poured out upon them; while these shall rejoice at the reception of the unutterable reward for their constancy in the faith; when they shall be united unto Christ, whose love had burned in their hearts throughout their whole lives.

In what manner shall this awful and impartial judgment take place? There shall be an unexpected shaking of the earth, the sun and moon shall be darkened, the stars will fall from the firmament, and the powers of the heavens shall be shaken; then the Archangel shall sound the trump, and in the twinkling of an eye the dead shall all arise out of their graves; they shall appear before God in the clouds, and shall await the divine sentence concerning them. At these awful changes in nature, the nations of the earth shall wail and be overcome with grief, such as never was felt from the foundation of the world, and never will be again; they shall be appalled with terror of that which is to come upon all, when there will be no hope from any quarter, except from that faith alone, the sincerity of which is proved by good works.

After these signs, a throne shall be placed for the Son of man, the books shall be opened, in which the state of every one's conscience shall be made manifest, and then shall the Son of man be seen coming in the clouds of heaven, with power and great glory, like the lightning which having illumined the east, in a moment darteth to the west. Then immediately the separation shall be made between the righteous and the wicked, as a shepherd divideth his sheep from the goats,

and the chosen shall be placed on the right hand, and sinners on the left. At this tribunal there will be neither accusers nor witnesses, nor any farther examination. The Judge himself is the searcher of hearts, from whom nothing can be concealed. He shall look upon his chosen sons, the sons of the resurrection, with an eye of ineffable kindness and love; shall call them his faithful servants, friends, children, blessed; and making known unto them his joy at their having remained stedfast in the faith, shall thank them for having fulfilled his will, and for their beneficent deeds, which they shewed to himself in the persons of the poor. Then, as a reward for all this, he shall introduce them into a state of eternal joy, and put them in possession of blessedness, such as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

But, on the contrary, he shall behold the wicked with looks of indignation: shall call them ungrateful, hardened, and accursed creatures; shall accuse them of unbelief and obduracy; reproach them with their injurious and unmerciful conduct towards the helpless, by which they grieved himself. Afterwards, as a just punishment for all their evil deeds, they shall be driven from his presence into a state of the most exqui-

site torments, into a place of endless wailing and gnashing of teeth, into a place of utter darkness, to be companions of devils. This sentence being passed, the fulfilment of it shall immediately take place; *for heaven and earth shall pass away, but the words of God cannot pass away.* But we shall treat more fully afterwards of the blessedness of the righteous, as well as of the punishment of the wicked.

When this awful event of the judgment-day shall take place, the holy word has kept secret, and has not revealed the exact time, in order that we might always be ready. Notwithstanding, there are very clear signs mentioned in Scripture, from which we may know when the judgment is approaching, or rather is at hand. Amongst other signs, the Holy Scriptures consider this as one of the chief and most undoubted, when we shall behold *an evident despising of the faith, and the utmost corruption of manners.* They farther inform us, that nearly at the time of Christ's appearance, "iniquity shall abound, and the love of many shall wax cold;" Matt. xxiv. 12. Faith shall be despised, and even the Saviour of the world himself shall be forsaken; for, according to the reasonings of Paul, "The day of Christ shall not come, except there come a falling away first;" 2 Thess. ii. 3: and this falling

away he also reckons to be a departure from the faith. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith;" 1 Tim. iv. 1.

This same apostle farther declares, that when the judgment-day is approaching, there shall be the utmost corruption of manners, and a disregard of virtue, yea that men's chief object shall be to satisfy the lusts of the flesh. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God." These are genuine signs of the coming of Christ. And indeed, when the world is filled with the wickedness of man, what then remains to be done, but only that divine justice should begin to act. What more striking examples can we have of its operation, than are to be found in the cases of the deluge, of the destruction of Sodom and Gomorrah, and of that of the Amorites. We, who reflect on this important point of Christian doctrine, ought, according to the admonition of the apostle, to provoke one another unto love and to good works; not forsaking the assem-

bling of ourselves together, as the manner of some is ; but exhorting one another, and so much the more as ye see the day approaching ;" Heb. x. 24, 25.

XXVI.

Of the descent of the Holy Ghost.

The Lord Jesus Christ, after his ascension, sent to the apostles, and to all believers, the Holy Ghost, by whose blessed influence man is saved.

1. It has been said above, that the Saviour, before his ascension into heaven, promised to send to his apostles the Holy Spirit, who should lead them into all truth, which also was fulfilled on the fiftieth day after his resurrection, as Luke the Evangelist has informed us ; Acts ii. This sending of the Holy Ghost was a divine descent ; for the Holy Spirit is not one of the ministering spirits, such as angels are ; but he is Lord and God, the third person of the consubstantial Trinity, having the same worship and glory with the Father and the Son, but proceeding from the Father alone. The Papists, or the Roman church, daringly added, without any foundation, and in opposition to all antiquity, *and from the Son*. We do not wish to pry into this, for it is an unsearchable mystery, and we ought not to engage much in disputation upon it. However, the Holy Scrip-

tures have clearly affirmed, that the Holy Ghost proceeds from the Father alone, and not *from the Son also*. “But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, *which proceedeth from the Father*, he shall testify of me;” John xv. 26. In conformity to this, all the ancient divine fathers have written, not only those of the Eastern but also of the Western church, not daring to add any thing clearly in opposition to the word of God, just quoted.

2. Jesus Christ, through the apostles, sent the Holy Spirit to his whole church, or to all believers, in fulfilment of the prophecy of Joel ii. 28. “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.” The operations of the Holy Spirit, by which the salvation of men is perfected, are various. The man who is wandering in error, and hardened in sin, or rather dead in sins, he calleth to the faith by the word, granting him different opportunities to turn from his evil ways. By his internal operations, he softens the heart, kindles in the mind the light of the knowledge of God, regenerates and cleanseth from sin in baptism, renews in repentance, and unites unto Christ mysteriously in the communion; and spiritually, through stedfast continuance in the faith, he directs to

every work of godliness; comforts and supports in temptations and trials, and internally assures us of that great love wherewith our heavenly Father encompasseth us.

The operations of the Holy Spirit are called *grace*, and as these operations are various, so grace has different denominations; thus *predisposing grace*, *awakening grace*, *justifying grace*, *co-operating grace*, &c. because by these gracious operations of the Holy Spirit upon man, who of himself is spiritually dead, spiritual life is again restored. Hence the Holy Ghost in the symbol, as the giver of grace, is styled *the life-giving Spirit*; and in Isaiah he is called “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” Hence it is not difficult to know why he is called the Spirit that *spake by the prophets*; because what they preached and wrote in books was not of their own will or invention; “but holy men of God spake as they were moved by the Holy Ghost.” On this account, the books of the Old and New Testaments ought to be held by every Christian as the word of God, and writings divinely inspired; as the only perfect and unerring rule of faith, and of a course of life well pleasing to God. According to the apostle Paul, the following graces are the

signs and fruits of the Holy Spirit dwelling in man. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22.

XXVII.

Of the preaching of the Apostles, and of the Church.

By the influence of the Holy Ghost, the apostles preached the truths of the gospel in all the world, and they gathered a church consisting of all nations.

The wonderful effects accomplished by the preaching of the apostles, clearly prove that they were not produced by the power of man, but by the power of God. It transcends our comprehension to suppose that a small number of Christ's disciples, who were of mean extraction, poor, without any kind of weapons, without eloquence or human wisdom, converted to the faith the noble, the powerful, and the wise, in every quarter of the world; a faith so diametrically in opposition to all the ancient traditions which prevailed in the world, and that overturned all the national forms of worship; a faith which never could find a place in the conception of the proud, and instead of favouring the evil propensities of men, required a

rigid course of life, and promised continual persecution to all who should receive it. Did it seem at all possible to expect success in this most difficult undertaking? But those things that are impossible with men are possible with God. Hell and all its powers were in arms, in order to oppose these saving operations : but the rock Christ, on whom the Christian faith is founded, can never be moved. One of Christ's apostles himself is amazed at these wonderful effects, and expresses himself thus : " God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence." 1 Cor. i. 27, 28, 29.

On the reception of the gospel by all nations in the east and the west, in the south and the north, a holy society of God's chosen was formed ; and this is the church of Christ, which is not like the Jewish church, confined to one nation ; but is composed of many different nations, peoples, and tribes, under heaven, in every part of the world ; and thus was fulfilled the promise which God made to Abraham, "*in thy seed*

shall all the nations of the earth be blessed.” Gen. xxii. 18.

XXVII.

The properties of the true Church.

This church is one, holy, catholic, and apostolical.

1. We have shewn above, under Section v. of this Part, that the church of Christ was founded at the very beginning of the world; that though it has been in different states, yet that the essence of faith has never been changed in it; and that this same church, by the appearance of Christ, and the preaching of the apostles, has been brought into a state of greater glory and splendour, by the union of all nations to it. Consequently, from the beginning of the world to the present time, and to the very end of time, the church has been, and will be, always one and the same. *One*, because there is for ever one faith, one foundation of faith, and one head of the church, Christ; one way of salvation, and one hope for all. Thus it is written to the Ephesians: “One body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith.” Chap. iv. 4.

Hence this church only cuts off all those who either do not receive the word of God, or mix their own improper opinions with it; therefore,

the society of such people is not a church, but an assembly holding heterodox opinions, which is governed by the spirit of division, and not by the Spirit of God. Even at the present time, to the offence of Christians, we behold three chief sects or parties in Christianity; Papists, Lutherans, and Calvinists. They are mutually in opposition to one another. Popery, exclusive of its being filled with the most pernicious superstitions, and the edicts of Popes, in contradiction to the word of God, blindly holds the tenet in regard to the proceeding of the Holy Ghost above-mentioned, and explains it in opposition to the clear testimony of Holy Scripture. It has also taken away from the common people the cup in the communion, and the reading of the Holy Scriptures. It has further devised some sort of a purgatory fire, has appropriated to itself a power unknown in the gospel, and undertakes to convert gainsayers by fire and sword.

The *Lutherans* and *Calvinists* dissented not long ago from popery, under Luther and Calvin, whom passion, more than any thing else, excited to this novelty. They, in avoiding popish superstitions and superfluities, threw away, together with them, the holy apostolical traditions of the first churches. Notwithstanding they hold the same opinion with the Romanists in regard to the

proceeding of the Holy Ghost. But exclusive of this, they teach, what is contrary to scripture, respecting the mystery of the communion and the other mysteries. The Lutherans, moreover, attach to the body of Christ omnipresence, which is an attribute peculiar to God alone; and the Calvinists draw upon men's actions an inevitable kind of predestination. But our Greeko-Russian church proves its genuineness by incontestible evidences; for, from the very time of the apostles to the present day, it has preserved inviolate, the faith preached by them, and the ancient traditions of the first churches. Greece was converted to the faith by the apostle Paul himself, and the truth which she received from him she preserved inviolate throughout all the succeeding ages; and if there happened to be sometimes heretical and pernicious doctrines taught, yet they were always condemned in the general and particular councils.

With this faith, thus preserved in all its purity, it pleased God at last to enlighten Russia. And as in Greece, so in Russia, there never has taken place any change in the faith; such, for instance, as took place among the Papists in the time of Luther; yet amongst those who hold to our church, there may exist a certain kind of superstition and abuse; but our church does not justify such improprieties; she

rather mourns over them, reprove and corrects them. And the erroneous opinions of a few, founded on ignorance of the truth, can never, in justice, be imputed to the whole church. Hence, it is evident, that our orthodox church is not only the true church, but that it is one and the same from the very foundation of the world. From the very foundation of the world, I say; because it agrees with the Greek church, and the Greek church never departed from the primitive apostolical church. Again, the apostolical church was not different in the essence of faith from the Old Testament church; and the Old Testament church was founded upon the saving truth, which, with stedfast faith, was held both before and after the flood by the holy patriarchs, even from the very foundation of the world. Hence the evangelical orthodox faith of our church refers for its foundation to the very beginning of the world, and shall remain, as the Holy Ghost hath assured us, to the end of time.

Why is the Church Holy ?

2. The church is denominated *holy*, *First*, because all true believers are sanctified by the blood of Christ. Thus the apostle writes to the Corinthians, 1 Eph. vi. 44; “ And such were some of you ; (that is, such as all unclean hea-

thens are ;) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." *Secondly*, because all true Christians strive, through the assistance of divine grace, to conquer sin, to subdue their corrupt passions, and labour by the exercise of virtue to be united with an infinitely holy God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Tit. ii. 11, 12. And though in the church there be sinners, yet those who confess their faults before God, through true repentance, and stedfast faith in Jesus Christ, graciously receive forgiveness; and the hardened and impenitent do not belong to the church at all.

Why is the Church called Catholic?

3. The church is *Catholic*, otherwise called *general* and *universal*. By this we are to understand the society of true Christians, scattered over the whole world. True believers, wherever they are, and in whatever age they live, belong to the society of the universal church of Christ; because they are all governed by the law of the gospel, they all fight under one stand-

ard—that of Christ, and they are all hastening towards one blessed end. In such a church, according to the doctrine of the apostle Paul, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for they are all one in Christ Jesus,” Gal. iii. 28. Thus the properties of the Christian church are different from those of the Jewish, which was confined to one people only. From these narrow bounds, our Redeemer said that he would set his church free. “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father ; for they that worship him must worship him in spirit and in truth ;” John iv. 21—24. This we are to understand as extending to every place ; for his kingdom ruleth over all.

Why is the Church called Apostolical ?

The church is called apostolical, because it preserves inviolate the doctrines of the apostles, both written and traditionary, consequently of the prophets also, with whom the apostles’ doctrine agreed. The apostle Paul bears testimony to this, who teaches, that true Christians, “are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Eph. ii. 20.

XXVIII.

Of the Government of the Church.

This same church, under its only head Christ, is governed by the ministers of the New Testament.

The church is a society properly constituted and regulated; consequently there must be a government in it. This government, however, is not despotic or lordly; but pastoral and fatherly; for souls are committed to its care. Hence there is no room for command here, but for instruction and admonition; for no one can be compelled by force to believe.

The governors of the church consist of *Pastors* and *Spiritual Teachers*, according to the doctrine of Paul to the Ephesians; "And he (Christ) gave some apostles, and some prophets, and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12.

Of *Pastors*, some are greater, such as *Bishops*; and others are lesser, such as *Presbyters* or *Ministers*. Christ alone is the head of this church government and service; because, as he is the founder of his church, so he is her only independent governor, who ruleth her invisibly by his word and

spirit. Consequently, in all matters respecting the essence of faith, the church can obey no one except himself, and the evident testimony of the word of God. Of this the apostle writes clearly to the Ephesians, v. 25, "Christ is the head of the church, and he is the Saviour of the body;" and verse 29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

The duties of pastors and teachers are,

1st, *To teach.* And this teaching consists in the following points: *to instruct in the ways of truth, remove objections, recommend good morals, and lead the unruly to amendment.*

2d, *To dispense the mysteries, and offer up the general prayers;* as, for example, *to baptize, give the communion, receive professions of repentance, &c.* There is also given by our Saviour, to the pastors of the church, power *to bind*, and *to loose*, or *the power of the keys*, which consists in this, that they can, and ought, after many admonitions have failed, in the name of Christ, to cut off, from the communion of the church, the unruly Christian, or the evidently hardened sinner, and to make it known that he is not a Christian; and this is *to bind*. But if such a one shall afterwards be softened, by the grace of God, and shall

bring forth the fruits of true repentance, then he shall be received again into the church of Christ; and this is *to loose*. Such important powers can only be founded on the word of God.

When it happens that a heretical Christian appears in the church, who has devised pernicious opinions against the truth, and endeavours to infect the church with them; in such a case, a *general or particular council* is called: that is, the chief pastors of the church assemble from different quarters, in one place, when, after due examination of the new opinions, and having found that they do not agree with the word of God, it is made known to the whole church that such opinions are contrary to the truth of God, and he who holds them is excluded from the number of Christians.

There have been *seven* such general councils, exclusive of that of the apostles, mentioned in Acts xv. 6. 1st, *Of Nice*. 2d, *Of Constantinople*. 3d, *Of Ephesus*. 4th, *Of Chalcedon*. 5th, *Second of Constantinople*. 6th, *Third of Constantinople*. 7th, *Second of Nice*.^{*} These councils were

* The first council of *Nice* was held A. D. 325, under Constantine, against *Arius*, who denied the divinity of the Son.

2. The first council of *Constantinople*, A. D. 381, under Theodosius the Great, against *Macedonius*, who denied the divinity of the Holy Ghost.

usually called by pious Emperors, in which sometimes those great personages were present themselves; for orthodox Monarchs are the chief guardians and protectors of the church. A Christian Monarch is bound to strive no less for the prosperity of the church, than for the general good of the state. From him the church of Christ demands: 1st, To know the law of God. 2d, To have the fear of God, and give a pious example. 3d, To observe that the government of the church be properly administered, and to encourage faithful labourers. 4th, To quench divisions, and protect her from oppressors and re-

3. The council of *Ephesus*, A. D. 431, in the reign of Theodosius Minor, against *Nestorius*, who, together with the errors of Arius, believed that our Saviour had two persons as well as two natures.

4. The council of *Chalcedon*, A. D. 451, was held in the reign of Marcian, against the errors of *Eutyches*, who denied the humanity of Christ, and asserted that he had only an imaginary or phantastic body.

5. The second council of *Constantinople* was held in the reign of Justinian, A. D. 553, against *Origen*, *Evagrius*, and *Dydimus*, who denied the resurrection of the flesh, and held that the soul is created before the body.

6. The third council of *Constantinople* was held in the reign of Constantine Pogonatus, A. D. 680, against the *Monothelites*, who held, that Christ had only one will and one act, and denied that he had two distinct natures and two wills.

7. The second council of *Nice*, was held A. D. 787, in the reign of Constantine and his mother Irene, against the *Iconomachi*, who condemned the use of pictures and images in the worship of God.

vilers. 5th, To disseminate learning, and liberally to support schools. 6th, To endeavour to bring the unbelieving nations to the faith.

From this every one will see what a close connection exists betwixt civil society and the church; because, in order that an honest citizen may rightly perform the duties of his station, it is necessary that he keep himself from evil, and perform these conscientiously. But who can bind the conscience except God, the searcher of hearts and trier of the reins? And more particularly, it is of peculiar advantage for a Sovereign to be under the influence of a holy faith: because he, although subject to no human laws, is thereby made subject to the law of faith, and is thus preserved within the bounds of holy justice. Moreover, it enables him, with firmness, to perform his exalted duties; for, as a Monarch has no person on earth higher than himself, so he can be rewarded by none for his labours; hence, faith alone can encourage a Sovereign in the discharge of his duty, while it promises him a real, worthy, and most exalted reward in heaven.

XXIX.

Of the mysteries.

Jesus Christ has established in his church mysteries or holy ordinances, in which, under sensible

signs, the invisible grace of God is communicated to believers.

He that cometh to God must have some visible sign, by which he may bear testimony of his real internal conversion ; and God himself desires, by certain signs, on the other hand, to assure and confirm to us his gracious promises. We ought not to suppose, however, that God is unable to perceive our real conversion without these sensible signs, or that he could not have assured us in some other way of his gracious promises, and of our being admitted into the covenant of his grace. But he appointed them for the better establishment of his church ; for as man is constituted, not of a soul only, but of a body also, and as that which strikes our senses usually produces the deepest impression upon the mind, and as the church is a visible society in the world ; so for these reasons, our Lord, ever watchful over our salvation, was pleased to institute visible ordinances, that we, in the observance of them, might confirm and bear testimony to our faith before all ; that we might likewise have the stronger confidence in the divine promises ; and by these visible signs be mutually united to one another, while the church should be thereby evidently separated from all other societies.

Such ordinances are, by the church, denomina-

ted *mysteries*; for this reason, that in them, we believe in something different from the visible sign; for example, I see in baptism the body washed with water, but I believe, that in the baptismal font, the soul is washed from its sins by the Holy Ghost.

There are different mysteries, some of the *Old* and others of the *New Testament*. Those of the *Old* were *two*, *Circumcision* and the *Passover*, or the eating of the paschal lamb. Circumcision was ordained by God to Abraham, and to all his posterity. It was a holy ordinance, which on a man's receiving, he entered into a covenant with God; Gen. xvii. 10. This visible circumcision, according to the explanations of Paul, was a sensible sign, (Rom. ii. 29.) of the internal circumcision of the corrupt passions, which ought, indeed, to be cut off, by all who desire to serve God faithfully. Hence it is easy to conceive, why all believers are called the children of Abraham, because they ought always to be careful about their spiritual circumcision, the sign of which Abraham received.

When the finisher of our salvation, Jesus Christ, came into the world, and by offering up himself a sacrifice, cleansed us from all sin, then the Jewish circumcision of the flesh was abolished, because, on the appearance of that which was prefigured.

the type could no longer remain. The apostle writes thus to the Colossians: "In whom (in Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;" ii. 11. Baptism, in the New Testament, occupies the place of circumcision in the Old.

The second mystery of the Old Testament was the eating of the paschal lamb; and the manner in which this was done is particularly described in Exod. xii. It was instituted at the time of the Israelites coming out of Egypt, with this particular aim, That this holy ordinance might serve to keep in everlasting remembrance the great goodness of God, in delivering them from Egyptian bondage. Exod. xii. 27.

This mysterious eating of the paschal lamb, was an evident type of Christ, the lamb without spot or blemish, to whom we are united by faith. Therefore, this Jewish ordinance came to a glorious end, when the Lamb of God and Saviour of the world was exalted upon the cross, and when he, going to meet death, instituted in its place the mystery of the eucharistical supper. These are the mysteries of the Old Testament.

XXX.

Our church in the New Testament holdeth seven mysteries : Baptism, the Chrism, the Eucharist, Repentance, Ordination, Marriage, and the Sanctified Oil.

The two chief and most eminent mysteries in the New Testament are, Baptism, and the Eucharist or the Communion. Of the rest, the Chrism and Repentance belong to every Christian ; but Ordination, Marriage, and the Sanctified Oil, are not binding on all.

XXXI.

Of Baptism.

Baptism is a mystery, in which, by the washing of the body with water, the soul of the believer is washed from its sins by the blood of Christ.

This mystery was instituted by the Lord himself, in the command which he gave to his disciples : “ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;” Mat. xxviii. 19. And it is administered in the following manner : 1st, The person who comes to be baptized, if an adult, ought to be properly instructed in the faith of the Gospel. 2d, After having been thus instructed, he shall renounce the devil, the world,

and himself; for our Saviour saith, “ Whosoever will come after me, let him deny himself;” Mark viii. 34. 3d, He shall be immersed in water at the pronouncing of these words by the servant of Christ: *The servant of God is baptized in the name of the Father, and of the Son, and of the Holy Ghost.*

These are the visible signs, and the invisible effects, which are only attained by faith, are the following :

1st, The person is washed from all his sins by the blood of Christ, that is, our heavenly Father, for the sake of the merits of our Mediator, pardoneth the sins of him who is baptized in faith.

2d, He is received into the divine covenant, that is, he enters into covenant with God, to devote his future life to his holy service; for this is the signification of being baptized in the name of the Father, and of the Son, and of the Holy Ghost ; and through this he receives a right to the inheritance of eternal life.

3d, He is born again, according to the words of Christ, John iii. v. that is, he receives new affections and spiritual powers ; namely, in the understanding an enlightened conception of God, of virtue, and of the real happiness of man; in the heart, the fear and love of God, and a strong

conviction of the magnitude of that love wherewith his heavenly Father hath loved him.

Such are the power and effects of this exalted Christian mystery, which, if a man has not received, he has no hope of salvation; not on account of his not having been plunged in water, but because he hath not believed in the name of the only begotten Son of God; for the words of the gospel remain unalterable. John iii. 5. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

In the baptism of infants, in place of their own faith, that of their parents and sureties serves, and is effectual. *

* The ordinance of baptism is either performed in the church or in a private house, and the prayers, exorcisms, and ceremonies attending its administration, are long and complicated. The Greeks and Russians always use the *trine immersion*; the first in the name of the Father, the second of the Son, and the third of the Holy Ghost. When a priest cannot be obtained in cases of extremity, they permit lay baptism, and never rebaptize on any account whatever. The number of sponsors is not fixed. If a boy, he generally has two godfathers and one godmother; if a girl, two godmothers and one godfather; but there may be either fewer or more. The sponsors are not allowed to marry their godchildren, and they consider themselves as related to each other, in consequence of the conjoint obligations they come under on the part of the child.

XXXII.

Of the Chrism.

The Chrism is a mystery in which, by the anointing of different parts of the body with ointment, there is communicated to the baptized person spiritual ointment, that is, the gift of the Holy Ghost.

This mystery is performed soon after baptism, by the servant of Christ, who, in anointing the chief parts of the body, pronounces these words: *The seal of the gift of the Holy Ghost.* Through this holy ordinance, the Holy Ghost descendeth upon the person baptized, and confirmeth him in the grace which he received in his baptism, according to the example of his descending upon the disciples of Jesus Christ, and in imitation of the disciples themselves, who, after baptism, laid their hands upon the believers; by which laying on of the hands of the apostles, the Holy Ghost was visibly conferred. Acts viii. 17, 18.

Our church also uses the ordinance of the chrism when any Christian, who has had incorrect views of the faith, is received among the true believers, and by this visible ceremony he is admitted among the members of our pious and orthodox society. *

* The chrism, though a distinct mystery, is always administered immediately after baptism, and is properly the con-

XXXIII.

Of the Eucharist.

The Eucharist, or Communion, is a mystery in which, under the sign of bread, the body of Christ itself, and under the sign of wine, the blood of Christ itself, are communicated to believers for the remission of sins, and unto life eternal.

This most eminent Christian mystery, according to the account of the divine Paul, was instituted by the Lord himself, in the following manner: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft

firmation of the Greek church. This mystery is performed by the priest anointing the baptized person with holy ointment, with which he makes the sign of the cross on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet, repeating these words at each sign: "*The seal of the gift of the Holy Ghost.*" This ointment is composed of upwards of twenty different ingredients, and is prepared and consecrated with great ceremony, once a year, at Moscow, by a bishop, on Thursday, in Passion week.

as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 23—26.

After the institution of this mysterious supper, our Lord said to his disciples, Luke xxii. 16. "I will not any more eat thereof until it be fulfilled in the kingdom of God." That is, this supper is a kind of foretaste of that heavenly supper, at which all true believers in me shall enjoy inexpressible blessedness. And the disciples having received with gratitude the saving instructions of their Master, this holy ordinance was appropriately ended by the singing of a divine hymn.

This instituted mystery belongs to the whole church; for that command of the Lord, "This do in remembrance of me," which was given to the disciples, respects all Christians; and the Saviour more particularly and clearly pointed out, in the words, "till I come," that this holy ordinance should be observed till that very time when he himself shall come again to judge the quick and the dead. Hence it is clearly evident, that the church of Christ should not observe this mystery in any other way than that in which her head, the Lord Jesus Christ, observed it. He took into his most pure hands bread, also the cup with wine in it, and having given praise, he bles-

sed them, and gave thanks to our heavenly Father : afterwards, having broken the bread into pieces, he divided it amongst his disciples : in like manner, he commanded all to partake of the cup.

Exactly in this way our orthodox church ordains ; for being assembled in the holy temple as in Zion's court, we begin the praise of God by singing psalms : then, after reading certain passages out of the Holy Scripture, the servant of Christ, according to our Lord's example, blesseth and giveth thanks to our heavenly Father, that is, enumerates all his benefits to the children of men, and particularly that he sent his only begotten Son, and delivered him up for us all : And for this, in the name of the whole church, he offers up most sincere thanksgivings. After having thus sanctified the holy gifts by the invocation of the Holy Ghost, he partakes of the communion himself, and then distributes unto all the communicants, who partake of both signs. I know not, therefore, what answer the superstitious Pope will be able to give, at the awful day of judgment, for having, in evident opposition to the words of the Lord, taken away the cup of communion from the common people, and for giving them the communion only in unleavened wafers.

In communicating, every true Christian ought

to be firmly assured, that in this most exalted mystery, he does not partake of simple bread and common wine, but that under the sign of that holy bread, he partakes of the real body of Christ himself, who offered up himself a sacrifice upon the cross for our salvation, and by various sufferings was broken like bread; under the sign, also, of that holy wine, he communicates of the real blood of Christ which flowed from his holy side, and was shed for the remission of our sins. For our Lord, in giving the bread to his disciples, said, “ *This is my body* ;” and in giving the wine, said, “ *This is my blood* .” Consequently, through this communion, a man becomes one in spirit with the Lord. “ He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.” John vi. 56.

The end which our Saviour had in view, in instituting this mystery, is clearly pointed out to us by his evangelists and by the apostle Paul; namely, that we in this holy ordinance might call to remembrance all his gracious acts, and the love which he shewed in delivering us, and in meriting for us, by his own death, the divine mercy and eternal life. “ This do ye, in remembrance of me ; for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord’s death till he come.” And from thus commemo-

rating the death of Christ, with pure faith, immediately follow its saving fruits ; namely, the remission of sins, and the receiving a right to the inheritance of eternal life ; for in receiving Christ you receive into yourself the fountain of all grace. “ Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” John vi. 53. *

XXXIV.

How to prepare for partaking of the Communion.

“ Let a man examine himself, and so let him eat of that bread and drink of that cup.” 1 Cor. xi. 28.

* The word Liturgy, in the Greek church, always signifies the communion service. The liturgy of St Chrysostom is in daily use in the Russian church ; in which, as in the church of Rome, the priests communicate every day. The laity seldom partake of the communion more than once a year, which is always in the great fast before Easter ; but there are many of the more serious who partake oftener. The eucharist is also administered to infants ; for as soon as any one is baptized, of whatever age, he is admitted to this ordinance. The bread which is used is leavened, and it is broken or divided into small portions with great ceremony. For a particular account of this, I refer the reader to Dr King’s work, formerly mentioned. The communicants receive the elements of both kinds standing, the bread being sopped in the cup. A little warm water is mixed among the wine ; probably in reference to the blood and water which flowed from the side of our Saviour.

For such a mysterious spiritual communion, there ought to be a proper preparation; and this preparation, according to the apostolic doctrine, consists in *self-examination*, that is, in a trial of ourselves; how we spend our lives, whether we are careful about our salvation, and if we actually fulfil those duties which we engaged to perform at our baptism. Having found ourselves transgressors in many things, we ought to exercise heartfelt sorrow on account of it, and confessing ourselves worthy to suffer under the divine wrath, we ought in due time to make known our state to the servants of Christ, by confession. At the same time, in reflecting on the inexhaustible mercy of God towards sinners, we ought stedfastly to rely on the merits of Christ, and on the influence of his most precious death to wash us from our sins, and to preserve us from being excluded from the covenant of grace. This internal confession, joined to an open acknowledgment of our unworthiness, the church requireth of us, at the very moment of communicating, which we make in the following words. “*I believe, O Lord, and confess, that thou art the true Christ, the Son of the living God, who came into the world to save sinners, of whom I am the chief.*” In consideration of this, Christians who live in the neglect of duty, as also evident workers of iniqui-

ty, and hardened sinners, ought not to be admitted to this mysterious communion. For the command of the gospel thus directs us, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet," Matt. vii. 6. And if, notwithstanding all this, such persons approach to this mystery, they only thereby still more draw upon themselves the judgment of God, as despisers of the holiness of the Lord. "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

Here it is necessary to remember, that, in consequence of the important fruits of communion, and of the excellency of Christ's benefits, every Christian ought frequently to communicate in this mystery. The Christians of the first churches partook of this spiritual food every week, and there was never a service without communicants. Afterwards, they approached to this ordinance, at least on every chief holiday. We ought to imitate their pious example, and to fear lest our very seldom communicating be not an indication of the coldness of our hearts towards Christ.

XXXVI.

Of Repentance.

Repentance is a mystery in which the believer, on the sincere confession of his sins, and in a firm reliance on the merits of Christ, receiveth the remission of his sins from God, through the servant of Christ.

It is necessary to confess, with the holy divine, that “if we say we have no sin, we deceive ourselves, and the truth is not in us,” 1 John i. 8. Therefore, after being washed from our sins in baptism, and having entered thereby into the covenant of grace with God, the Christian, when he sins, has no other means of being restored to the grace and mercy of God but by repentance.

Repentance is a real and effective medicine, by which the wounds of the soul are healed. Real repentance requires, 1st, *A confession of our sins.* 2d, *A condemning of ourselves before God.* 3d, *A representing to ourselves the mercy of God,* which a repenting sinner does not reject, but desires to return to it, and to be feelingly alive to it. This is clearly pointed out to us in the gospel, by the parables of the prodigal son and the strayed sheep. 4th, *Firmly to rest assured that Christ Jesus our Saviour died for us ;* and, by his death, procured the

mercy of our heavenly Father, for all those who rest the whole hope of their salvation on him alone. *5th, A firm resolution, in future, to conduct ourselves in a more orderly and careful manner.*

In these particulars true repentance consists, and this repentance should be professed before the servant of Christ; *First*, that from him we may receive instruction and spiritual advice, to the more hopeful amendment of ourselves in future. *Secondly*, that he, in the name of Christ, may make known to the penitent the remission of his sins, and may give him assurance out of the gospel, concerning the mercy of God, that he may have the hope of salvation.

The acknowledgment and confession of sins ought not to be general; but we should mention particularly, and by name, what sort of sins we have committed; for it is impossible that hidden wounds can be cured; and it is the more necessary we be particular, when it is considered that this confession is not made unto man but unto God, the searcher of our hearts, and the trier of our reins. Moreover, why should we blush to make known before man that which we are not ashamed to transact before the most holy eyes of God?

Confession should be made whenever our consciences torment us, by reproaching us with some sin or other; and at least when we are prepa-

ring to receive the communion. If, as above stated, there can be no remission of sins in repentance, except to him who believes in Jesus Christ, who died for our sins, consequently that repentance which has no faith in the Saviour can never be effectual. *

XXXVI.

Of Ordination.

Ordination is a mystery in which the Holy Ghost, by the laying on of the hands of his servants, consecrateth the worthy person chosen, to dispense the ordinances, and feed the flock of Christ.

Formerly it was observed, that in the church, as in a properly regulated society, there exists an ecclesiastical government. The collective body

* According to the statement of our author, it was formerly the custom for the priests to make very particular enquiries of the person who came to confess, urging the necessity of uncovering the wounds, in order to have them healed; but this custom is now nearly laid aside, for the priest only recites the ten commandments, and asks the person which of them he has been guilty of breaking. After confession, the priest prays that Jesus Christ, our Lord and God, through his grace, bounty, and love to mankind, may forgive the person all his sins, from which he then absolves him, in the name of the Father, and of the Son, and of the Holy Ghost. The common people usually confess in the church, one by one, apart with their spiritual father; but people of distinction get the priests to come and receive their confessions in their own houses.

of those who feed the flock of Christ, are the spiritual rulers, and through this body the Lord himself makes choice of others who are worthy.

The pastoral office necessarily requires, that he who is chosen to this great charge should be, *1st*, *Of an unblameable character.* *2d*, *Apt to teach*: For, according to the prescription of Paul, a pastor ought to be “an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” And he is commanded, “to preach the word; to be instant in season and out of season; to reprove, rebuke, exhort, with all long suffering and doctrine.” 1 Tim. iv. 12. and 2 Tim. iv. 2.

After being chosen according to this rule, the candidates are ordained to be ministers through the superior pastors of the church, such as the bishops; and the bishops are ordained through other bishops. This ordination is performed through the invocation of the Holy Ghost, and the laying on of hands in the midst of the assembled church, who confirm the choice made, by exclaiming, “*He is worthy!*” *

* This ceremony, which is used at the ordination of the secular clergy, as Dr King observes, is probably of very high antiquity; as it seems to derive its origin from the ancient manner of electing to these offices, by suffrage of the people; who signified their approbation by, saying *Aξιός*; or their disapprobation, by saying *Αναξιός*, he is unworthy.

This manner of ordination, through the laying on of hands, had its beginning with the apostles themselves, from whom, by an uninterrupted succession, it has descended to us. Thus it is written concerning it in the Acts of the Apostles, xiv. 23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." *

Of the duty of pastors, we have already spoken under Section xxix. of this Part. And from the considerations just stated, it follows: *First*, that those who are not ordained by the laying on of hands, can neither dispense the ordinances, nor teach in the church. *Secondly*, That to the pastors of the church, and particularly to those who labour in word and in doctrine, every Christian ought to shew all due respect, so that they may perform this duty with joy, and not with grief. Heb. xiii. 17. †

* *Slavonian*. "And having laid their hands on the presbyters of all the churches, and prayed with fasting, they commended them to the Lord, in whom they believed."

† The prayers and numerous ceremonies attending the ordination of the different orders of Russian priests, may be seen at large in Dr King's translation of them.

XXXVII.

Of Marriage.

Marriage is a holy rite, in which the servant of the church unites two marriageable persons, and prayeth for the blessing of God to fall upon them.*

In this act there must be two persons, a man and a woman, who, according to their mutual love and consent, enter into lawful marriage between themselves. Having brought them into the temple, (that their mutual engagements may be attested by the witnesses present,) the servant of the church unites their hands, and prays with the whole assembled church of God, that he would give unto them love, peace, and the blessed fruit of the womb. And thus, through this ceremony, their engagements become the firmer, in as much as they are attested before the altar of the Lord; for “Marriage is honourable in all, and the bed undefiled;” Heb. xiii. 4. Therefore, polygamy is by no means permitted according to the laws of Christianity; for, “from the beginning of the creation, God made them male and female;” Mark

* In respect to marriage, our author has been censured for departing from the orthodox faith; for in place of calling marriage a *tain* or mystery, he uses quite a different word, and denominates it an *obriad*, which literally signifies a rite or ceremony.

x. 6.* The advice which St Paul gives to the husband and wife, is the following: "Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband;" Eph. v. 33.†

* In the Slavonian, this verse is rendered: "From the beginning of the creation, God created them a man and a woman."

† The ceremony of marriage is always performed in the church, and it consists of three parts. First, the betrothing, in which the parties exchange rings in pledge of their mutual love and fidelity. The second is the *matrimonial coronation*, and is properly the rite of marriage. In this, the priest having pointed out the duties of the matrimonial connection, and interrogated the parties in respect to their mutual consent, crowns the bridegroom first, saying, "The servant of God N. is crowned for the hand-maid of God M. in the name of the Father, and of the Son, and of the Holy Ghost." Then taking the second crown, he puts it on the head of the bride, saying, "The hand-maid of God M. is crowned for the servant of God N. in the name of the Father, and of the Son, and of the Holy Ghost." The third part is the dissolving of the crowns, in which the priest concludes with this prayer: "We thy servants, O Lord, having ratified the contract, and performed the office of marriage, as in Cana of Galilee, and laid up the symbols of it, give glory to thee the Father, and the Son, and the Holy Ghost, now and for ever, even unto ages of ages."

Formerly the crowns used were garlands of flowers; but at present every church has two crowns either made of gold or silver.

All the three offices are now joined in one service; but they were formerly performed at different times. No marriages are solemnised in time of Lent, and a fourth marriage is altogether unlawful in the Greek church.

XXXVIII.

Of the Sanctified Oil. *

The sanctified oil is a mystery in which the servant of the church, in anointing the sick with oil, prayeth to God for his recovery from sickness, and for the forgiveness of his sins.

This ordinance is founded on the following words of St James, v. 14, 15, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” †

* This mystery is called by the Greeks, *Τό Ἑυχέλαιον*; and by the Russians, *Eleosveschenie*, *the sanctified or holy oil*.

† Concerning this mystery, Dr King has the following judicious observations:—“This service, (says he,) the Latins, who are desirous to make all the ceremonies of the Eastern church coincide with their own, consider the same as, or equivalent to, extreme unction; but though the Greek church reckons it in the number of her mysteries, yet it is certain, there is nothing throughout the whole office which implies that it should be administered only to persons *periculosè ægrotantibus*, and *mortis periculo imminente*, as is prescribed in the Romish church. On the contrary, it may very consistently be used in any illness, as a pious and charitable work, but not of necessity; and thence, I presume, the doctors of this church maintain, that this mystery is not obligatory or necessary to all persons.”

According to the ritual of this mystery, it properly requires

XXXIX.

Of Traditions and Ceremonies.

Exclusive of the above-mentioned mysteries, our church preserveth certain traditions and ceremonies, which either serve to moral edification, or are founded on propriety.

In the church there are many ceremonies which have descended from the days of the apostles themselves, or were instituted by their immediate successors, and have been observed by all holy antiquity; and though our salvation does not consist in them, yet they possess their own share of usefulness, and we are bound, with all due respect, to observe them. Such, for instance, are the traditions following: In performing divine service, the servants of the church use becoming robes and garments;* we use candles in

seven priests to perform it, who, each of them in the course of the prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on the chief parts of the body. In doing this, they make use of seven small twigs, one for each priest. But this mystery is now administered by fewer priests, for in the country it is difficult to collect the number stated in the regulations.

* The robes in which the priests perform divine service, are made of the most costly silks and velvets, and are generally of gay colours, sumptuously embroidered with gold, and many of them studded with pearls and precious stones. These sacerdotal garments belong to the churches, and are usually presents from the nobility and merchants. Many of them

our churches as a mark of our burning faith ; * we incense with a censer as a mark of the offering up of our prayers ; † we cross ourselves, thereby, testifying our faith in the crucified Saviour ; ‡ we consecrate the waters, in remem-

are also made of the palls that are used to cover the coffins at funerals, which the wealthy prepare of the richest materials, and after the interment bestow as a present to the church to which the deceased belonged.

* There is scarcely any rite or ordinance performed in the Greek church, whether by day or by night, without lighted candles or lamps. Almost every worshipper, on holidays, devoutly approaches and places his wax candle or taper before the holy *Ikons* or pictures of the saints. In many of the churches, lamps and candles are kept continually burning ; particularly before the pictures of the Saviour, the Virgin, and the Saint to whom the church is dedicated.

† The censer is made of silver in the form of a small cup, and slung upon three small chains of the same metal. In this, incense is put, with a little live coal ; and in the course of the service the priest, at stated times, perfumes the worshippers, the *Ikons*, and the altar, by waving it to and fro.

‡ Prostration and crossing, are external signs of religious worship, which are very frequently practised by Greek as well as Roman Christians. Thus, the Russian always crosses himself before and after meat ; when about to undertake any thing of importance, to pass a river, or begin a journey, on passing a church, when the thunder roars or the lightning flashes. On every such occasion, he devoutly uncovers his head, crosses himself, and repeats an ejaculation, applicable to his circumstances. The Russians also cross and prostrate themselves very often in the time of prayer, whether in public or private ; and people of all classes usually wear a small cross made of gold or silver, or some other less valuable metal, suspended from the neck, which they receive at baptism.

brance of the Lord's baptism, as well as of our own;* we adorn our churches with honourable pictures, that in beholding them we may be excited to imitate those whom they represent; we keep different holidays, in remembrance of the gracious acts of God, or of the holy lives of his favourites, and thereby we are the more excited to godliness. These, and such like ceremonies, our church preserveth holy; however, she disclaimeth all superstition, that is, such traditions as are contrary to the word of God, and unknown in holy antiquity.

XL.

Of the Resurrection of the Dead.

All those who preserve the faith inviolate, and do good, shall arise in the resurrection of life; and those that do evil in the resurrection of condemnation.

* The ceremonies of consecrating or sanctifying of the waters, are two, the *great sanctification*, which is usually performed upon a river or stream, and is done in "remembrance of our Lord's baptism, as well as of our own," as stated above. Hence, the place where this ceremony is performed, is called *Jordan*. In most churches, this ceremony is celebrated once a year, and in St Petersburg it takes place on the sixth of January, with great pomp. The *lesser sanctification* is performed when the priests are in need of water for baptism, or any other holy purpose; but in general the Russians make little use of holy water. For a particular account of the prayers and ceremonies of the benediction of the waters, see Dr King's Work.

We have, hitherto, been considering particularly what belongs to *faith*; it follows, therefore, that we now speak shortly of *hope*.* There is no doubt, that those who preserve the faith inviolate to the end of their lives shall be rewarded. Of this we have already treated in Section xii. of the First Part. Even the very word *faith* has a reference to futurity; and the justice of God would be overthrown, and his promises, nay, the whole gospel, would be turned into cunningly devised fables, if, after this life, the true Christian had not an undoubted and well grounded hope. Farther, a man is exercised in the ways of godliness, and proceeds in the narrow way of salvation, not with the soul alone, but with the body also; therefore, though by death our body is separated from the soul, and afterwards sees corruption; yet, in due time, it shall arise and be

* Our author has here a reference to a common division of Christian principles, by the Russian divines, into *faith*, *hope*, and *love*. The first ten articles of the Nicene creed, and the seven mysteries, belong to *faith*; the two last articles of the Nicene creed, to *hope*; and the ten commandments include the doctrines which belong to *love*. Hence they affirm, that the faith of the gospel, and the hope of the resurrection of the body and life eternal, ought to incite the believer to love the Lord his God, with all his heart, with all his soul, with all his strength, and with all his mind, and his neighbour as himself; for *love* is the sum of the ten commandments, and, as our author observes, "the foundation of good works and a godly life." P. 205.

united to the soul again, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" 2 Cor. v. 10; that is, that the whole man shall be either completely happy, or severely punished.

The Holy Scriptures assure us, in plain terms, of the resurrection of the dead. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" John v. 25, 29. Of our resurrection, our Lord Jesus Christ being the author, will also be the finisher; "for all that are in their graves shall hear the voice of the Son of God," John v. 28. And not only the good shall arise, but the wicked also, believers and unbelievers, as above stated, John v. 29. "They shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And though it be written, that "the ungodly shall not stand in the judgment," Psal. i. and of the righteous, "believers shall not come into judgment, but shall come from death unto life;" this language is to be understood thus: that though the former shall arise, yet it is not to life; and the

latter shall not arise to the resurrection of condemnation.

However, our finite capacities are unable to comprehend the manner in which that body which is mouldered into dust, shall again arise. Hence, the Heathen philosophers, who rested too much upon their own opinions, did not understand the power of the Almighty, for they set bounds to it; and laughed at Paul when he preached the doctrine of the resurrection; Acts xvii. 32. But we who regard the word of God more than all the reasonings of men, without doubt expect the resurrection of the dead. Our duty is to believe in this; and it is the work of God's omnipotence to find out the means of effecting it. If he was able to create all things out of nothing; how shall he not be able to restore from corruption to incorruption? And therefore, the great apostle Paul accuses those of folly who dare to doubt of this truth: "But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; but God giveth it a body as it hath pleased him;" 1 Cor. xv. 35, 36, 37, 38. This general resurrection shall take place at the very time of Christ's second coming. Then shall the

Son of man, “ send his angels, with a great sound of a trumpet, (calling aloud, arise ye dead and come to judgment !) and they shall gather together his elect from the four winds, from one end of heaven to the other ;” Matt. xxiv. 31. By the omnipotent voice of God, the dead shall awake as out of sleep, and in an instant shall be received up into the clouds to meet the Lord in the air, and thus appear before the judgment seat of Christ. And those that remain alive till that day shall not die ; but in an instant, and in a wonderful manner, shall be changed. “ We shall not all sleep, but we shall all be changed ;” 1 Cor. xv. 51. This mysterious change in the elect is described in the following words : “ It is sown (the body) in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality.”

From this it follows, that the bodies of the righteous shall be, 1st, *Incorruptible and immortal* ; they shall never be separated again from the soul, and shall not be subjected to change in themselves. 2d, They shall be *glorious*, that is, adorned with all gifts, in full maturity, in the perfect bloom of unfading beauty. “ Then shall the righteous shine

forth as the sun in the kingdom of their Father ;” Matt. xiii. 43. 3d, *They shall be vigorous*, that is, not subject to any painful feelings. They shall have no sufferings from any kind of diseases, neither be subject to the weaknesses of children, nor to the infirmities of age ; so that they shall for ever be strong, healthy, and in one condition. 4th, *The righteous shall have spiritual bodies*, that is, not requiring food, drink, clothing, sleep, air for breathing, or light for the observation of things ; “ For the Lord shall be unto them an everlasting light ;” Isaiah lx. 19. Neither shall there be any more marriage ; “ For in the resurrection they neither marry nor are given in marriage ; but are as the angels of God in heaven ;” Matt. xxii. 30. Such shall be the glory of the resurrection of the sons of God ! After the resurrection, all mankind shall stand before the tribunal of God, of which we have already spoken in Section xxv. of this Part. And after the judgment, rewards shall follow the one class, and punishments the other.

XLI.

Of the blessedness of the Righteous, and
punishment of the Wicked.

After the resurrection from the dead, the right-

eous shall inherit eternal life ; but sinners shall be condemned to eternal punishment.

That eternal life which the righteous shall receive for their stedfastness in the faith, is the most blessed state of endless joy. This joy shall be real, solid, and perfect. It shall flow from two sources, from the state of our understanding and our will. In our *understanding* there shall be the purest light of the knowledge of God. “ For now we see through a glass darkly ; but then face to face.” “ And we shall see him as he is.” Then the most exalted and ever-blessed Godhead, with all its infinite and amiable excellencies, shall clearly be revealed. And in this shining mirror of God’s infinite wisdom we shall behold all other things perfectly, in as great a degree as our created faculties shall be able to contain.

Again, in our *will*, there shall be perfect holiness, and a calm which nothing shall be able to disturb ; for the Saviour has promised that he will present his church “ in glory, not having spot or wrinkle, or any such thing,” Eph. v. 27. Thus, through these two great bands, the blessed shall be so closely united to God, that he shall be in them, and they in him. They shall be as it were like gods ; they shall be deified, or, according to the words of Paul, “ God shall be all, and in all ; 1 Cor. xv. ; that is, he shall be light to the under-

standing, comfort and peace to the heart, joy to the eyes, sweetness to the taste, harmony to the ears; he shall be beauty to the body, food and raiment: he shall be all and in all. Then "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away," Isa. li. 11.

In addition to this joy arising from union with God himself, we shall dwell with the most holy angels, with the prophets, with the glorious apostles, with triumphant martyrs, with all the holy saints, and the righteous spirits. Our intercourse with them shall be with gladness; we shall enjoy ourselves in mutual intercourse, and in the delightful harmony produced by the heavenly worshippers. But all this must be concluded in the words of Paul; "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9.

These are the rewards of the righteous. But sinners who were stubborn, in opposition to the truth, were despisers of the faith, and spent their whole lives in iniquity and in impenitence, shall be cast out for ever from the presence of God their Maker, from all that is infinitely good,

and shall be deprived of all hopes of his mercy; their fall will be into the utmost misery, to a life among devils, in a place of sorrow and wailing, and gnashing of teeth, where the worm never dieth, and the fire is never quenched; a place of continual torment. Then shall the words of Christ be fulfilled, "These shall go away into everlasting punishment; but the righteous into life eternal." Matth. xxv. 46.

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Rom. v. 1, 2.

Here is concluded all that belongs to *faith* and *hope*, the first of Christian virtues.

PART THIRD.

OF THE LAW OF GOD.

I.

Faith without works is dead.

The symbol contains the doctrine of *faith* and *hope*; what follows respects *love*, through which the above mentioned virtues are perfected, for love is the foundation of good works and a godly life. No one will surely be in doubt about this, that the performance of good works by a Christian is absolutely necessary to salvation. For, *first*, God's own law contains promises to virtue, both temporal and eternal, and threatens punishment for breaking the commandments, which require a life conformable to the holy will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matth. vii. 21. *Secondly*, the gratitude which we owe to our precious Saviour for our deliverance strongly binds us to fulfil his holy command-

ments. For this very purpose he descended from heaven, became incarnate, suffered and died, that he might redeem unto himself a people, zealous of good works; and our inducement to be thus zealous is the more powerful, as he hath promised to assist us by his own grace in the performance of these good works.

This consideration is such as Paul has addressed to the Romans, vi. 2, 6, "How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Therefore, Christians who lead irregular lives, make their conversion to God doubtful, bring a reproach upon their faith, neglect the grace of Christ, and lay obstacles in the way of their own salvation. And though, according to the sublime doctrine of Paul, "a man is not justified by the works of the law, but by the faith of Jesus Christ;" yet this by no means lays aside good works, but, on the contrary, renders our obligations to perform them still stronger. For though when a man is turning to God, he presents himself before his bar, without finding any thing in himself that is good; on the contrary, he is obliged to

confess himself worthy of his displeasure ; consequently, in such a hopeless state, he has no way for justification but by faith, or by a hearty reliance upon Jesus Christ, who died for our sins, and gained for us the mercy of our heavenly Father: yet those who are justified by faith, and have received the grace of the Holy Spirit, are indispensibly bound to prove the reality of their conversion by the fruits of love, and to have recourse to that co-operative grace in the performance of good works. The apostle has written clearly concerning this to the Ephesians, in chap. ii. 8, where justification is ascribed to faith, and at the same time good works represented as essentially necessary, from this very consideration: “ For by grace are ye saved through faith ; and that not of yourselves, it is the gift of God : not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works.”

But it is also necessary to understand in what sense the apostle has written these striking words to the Romans, vi. 14, “ Ye are not under the law, but under grace ;” and vii. 6, “ Now we are delivered from the law, that being dead wherein we were held.” We ought not to suppose that the apostle, by these words, laid aside the law of God,—God forbid ! But he teaches us, 1st, That true be-

lievers are not under the yoke of the law, which galls the wicked with its curse. 2d, That though a Christian, through infirmity, commit sin, yet grace will not deliver him up to the severity of the law ; but accepts his repentance and forgives his transgressions.

II.

What is the law ?

The divine law is that which points out the difference between good and evil actions.

The law is a prescribed rule, which points out what a man ought to do, and what he ought to avoid. Hence a good action is, that which is conformable to the law ; and a bad one, that which is not conformable to it. Good works are otherwise styled *virtues*, and evil works *vices*, *sins*, *iniquities*. This rule, which points out what are good and what are evil actions, must come from God himself ; for God alone, who is from all eternity, can, without error, know real good and real evil. Farther, a man ought to do good and avoid evil, even by the dictates of his conscience ; but as God alone can lay obligations upon the consciences of men, therefore all human laws are only binding, in as much as they are conformable to the law of God,

and in one way or other have their foundation in it.

III.

The law of God is written on the heart of every man; and it is also contained in the ten commandments which God gave to Moses; and which are the following. Exod. xx.

1. I am the Lord thy God: thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

5. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Every man has the law engraven upon his heart, that is, the power of distinguishing good from evil. Thus, for example, let a man be ever so ignorant, he yet knows that it is good to fear God, and call upon him for help: he knows also that it is praise-worthy to honour his parents, to be grateful to his benefactors, and not to offend any one. Neither is he ignorant that to blaspheme the name of God, and to do injustice to his neighbour, is evil; for this is impressed upon his mind, "*that he ought not to do that to his neighbour which he would not desire to be done to himself.*" Now, this law is called *the law of nature*, or *the innate law*; and our reasonings, when conducted according to this law, are called *conscience*, which imparts joy to the soul when it does good, and reproaches it for doing evil: thus, joy is the natural and inevitable reward of virtue, and remorse the natural punishment of vice. The apostle writes of this law to the Romans, ii. 14. "For when the Gentiles which have not the law, do by nature the things contained in the

law, these having not the law, are a law unto themselves ; which shew the works of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

The law of nature, with its interpretation, is summed up in the *ten words* or commandments which God gave to Moses. It is evident, from sacred history, that God chose Israel, or the Jews, the descendants of Abraham, to be his own peculiar people, and by governing them in a peculiar manner, desired to shew his purposes to the world at large. He gave them the law through Moses, his chosen, which was of a threefold nature ; *ceremonial, judaical, and moral.*

The ceremonial law referred to the holy rites and ordinances of the Jewish church, which were types and prefigurations of the blessings of the gospel ; hence every one may clearly see, that, on the appearance of the Saviour, the whole ceremonial law naturally became abrogated.

The judaical law prescribed rules according to which the Jewish civil concerns were to be managed. This law was binding only upon the nation of the Jews.

The moral law contains our duty to God, to our neighbour, and to ourselves. And this law is eternal and unchangeable, because it binds all

men for ever to fulfil its demands. This written moral law is a clear copy of the law of nature; because there is not one rule contained in it, of the truth of which a man's conscience does not assure him. And in order to understand what influenced God to commit the moral law to writing, we need only to keep in remembrance the miserable and corrupt state into which sin has thrown mankind. For we have seen, that man, unenlightened by the blessings of the gospel, has but a dark idea of God and of virtue; and that, in consequence of his natural propensity to evil, he often excuses his own faults, and not unfrequently covers an evil disposition with fair speeches, and a good disposition with evil ones: thus, for instance, he calls meekness, cowardice; piety, superstition; and inconsiderate rashness, magnanimity. On this account, God, in order to prevent the false interpretations of men, was pleased to make known his own law in writing, that in it every one might for ever behold, as in a glass, what he ought to do, and what to avoid.

IV.

What is the foundation of the Law?

The whole law and all the commandments are founded on two things,—on love to God, and love to our neighbour.

In the ten words of Moses are contained the ten commandments, of which the first four teach us how we ought to love God, and the other six how to love our neighbour. This division was confirmed by our Saviour himself, when, in answer to the Pharisees, he referred to two commandments, love to God and to our neighbour; and then concluded, "on these two commandments hang all the law and the prophets," Mat. xxii. 40. And indeed, he that loves God and his neighbour, obeys all the commandments. For he that loves God with all his heart, will sincerely serve him, and glorify his name at all times, and on all occasions will exhibit the marks of his pious reverence of the Supreme Being. Also, if a man love his neighbour, will he not render to every one all due respect? will he refuse to help him who is in need, or dare to appropriate to himself that which belongs to another, or hurt and offend another in his life or honour, by word or by deed, or even in thought? Real love will never permit a man to do such things; and hence love is called "*the fulfilling of the law, and the bond of perfection.*"

What is duty in the case of two opposite obligations interfering?

Here it is necessary to observe, that between

these two chief duties, namely, *love to God and love to our neighbour*, there sometimes takes place, as it were, a kind of *war*; that is, it happens that it is impossible to preserve love to yourself or to your neighbour, without infringing the love of God. For example: I am bound by the law of nature to preserve my life; but it happens, that, in order to preserve my faith in God inviolate, I am obliged to offer my life in sacrifice. The law of conscience obliges us also to honour our parents, to obey the higher powers, to love our wives and children; but it not unfrequently happens, that it is impossible to observe the demands of godliness otherwise than by leaving our parents, and refusing obedience to the higher powers, when they issue edicts contrary to the commands of God, or when parents endeavour to lead their children from the way of salvation, which frequently was the case in the time of Christian persecutions. In such cases, love to God should overcome all other considerations, so that we ought to forget ourselves, and consider even the most precious things of life as nothing, so soon as they obstruct our love to God and our own salvation. And in this sense, our Saviour spoke these words: “If any man come to me, and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his

own life also, he cannot be my disciple;" John xiv. 26. This, the chosen vessels of Christ have actually been enabled to do, *accounting all things but loss, that they might obtain Christ. In this consists, the renouncing of the world and of self.*

The same interference in the claims of opposite duties may also take place in the love we are called to shew to our neighbour; for under this designation, all men are comprehended. Some, however, are my neighbours, in a higher sense of the expression, than others; thus for instance, a parent or relation is nearer to me than a person unknown or a stranger; a brother in the faith is nearer than an unbeliever; a countryman than a foreigner; a benefactor and friend than an enemy. We are bound in duty, according to the commands of the gospel, to love all these, and to seek to do them good; however, when we cannot do good to them all taken collectively, we ought to respect one before another; as for example, our relations are to be preferred to a stranger, a believer to an unbeliever, &c. And the apostle exactly commands us to make this distinction: Gal. vi. 10, "Let us do good unto all men, especially unto them who are of the household of faith;" that is, who agree with us in the faith. And in another place, 1 Tim. v. 8. "But if any provide not for his own, and specially for

those of his own house, he hath denied the faith, and is worse than an infidel." The very same remarks may be applied to the love we bear to ourselves. Though naturally, our love to ourselves is great, and we are bound to love our neighbour as ourself, and not more; nevertheless, love to the general good, that is, to the best interests of society, ought to be respected in a still higher degree than love to one's self.

V.

The first commandment teacheth us, that we ought to believe in our hearts and confess with our mouths, that there is but one God; and that our belief in his divine attributes, should be conformable to what we are taught of them in his word.

Of the unity of God, and of his other divine attributes, we have already spoken in the beginning of the First Part in Section v. where we have proved, both from reason and revelation, what conceptions we ought to have of the majesty of God. Therefore, when our conceptions respecting God correspond with what is there stated, then we obey this first commandment.

Those who transgress against this commandment are:

1. *Atheists*, who, with inexcusable wickedness, dare to say that there is no God. But as the

being of a God is a truth of itself clearly and deeply engraven on the heart of every one, so it is not without good reasons, as formerly mentioned, that some have even doubted if such Atheists can exist without feeling their own consciences condemn them, for uttering such blasphemy. With Atheists also, we must class those who call this world, or any part of nature, God.

2. *Polytheists.* Such were the Heathens, who, by an inconceivable kind of error, believed in a plurality of gods, and assigned to each different parts of creation as placed under their government ; thus, Jupiter was supposed chief in heaven, Pluto in hell, Bacchus they revered as the god of drunkenness, and Venus the goddess of sensuality and incontinence. And according to the words of Paul, “ They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.” Rom. i. 23.

3. *Epicureans.* Those are usually called *Epicureans*, who, though they confess the being of a God, yet deny his providence ; refusing to admit, that every thing in the world takes place according to the purpose and infinite wisdom of God’s government ; ascribing all to some blind chance, or to a certain kind of necessity which they call *fate*. There are also people who, in

words, confess the providence of God, but in deeds reject it ; that is, who live as if they had not the least expectation of a distribution of rewards to the righteous, and of punishments to the wicked after death.

4. *Sorcerers or witches*, who, by the muttering of certain words, promise to confer happiness, or to remove disease ; who, in an unknown way, work intrigues, and injure people by some sort of devilish agency, or by the traces on the hand profess to foretel events, or who, by hanging certain amulets or written papers about the neck, pretend to secure against any kind of evil, and who make use of many other devilish inventions to deceive the common people. But those do not less transgress against this commandment, who repair to them, and expect any kind of assistance from them. For all these things are contrary to the providence of God, and are like so many attempts to exclude God from the government of this world.

5. *The superstitious*, who make trifling remarks on certain objects or appearances, or ascribe to them some kind of powers. Such are those who interpret dreams, and believe in them ; who lay great stress on accidental coincidences, and mark particular days, which are ominous for un-

dertaking any important concern.* But those are most grossly superstitious, who place their hope of salvation in external acts; namely, who offer up long and hypocritical prayers, in order to be respected as holy, or who, though they pray without hypocrisy, have more fluency of speech than contrition of heart, and think, notwithstanding, that they thereby do God service. In the gospel, the Pharisees are considered as such. Those also belong to this class, who suppose that there is some kind of sanctity in wearing certain kinds of dress, or cutting their hair in a peculiar manner, or who make a difference between old and new books. Again, that superstition is not less destructive, which leads men proudly to place dependence on their own works. For though we ought, by all means, to do good works; yet at the same time we are to place our hope of salvation alone on the mercy of the Saviour.

Superstition is opposed to this commandment, because it leads men to place their hope on something else than on God and on his truth.

6. *Heretics and Schismatics*, who, to the truth

* The common people in Russia, as might be supposed, are much given to superstitious practices, such as those to which our author particularly refers, and are much under the influence of imaginary fears. They firmly believe in the fascination of the eyes, the agency of evil spirits, &c. to which allusions are even made in different parts of their religious services.

of God, add their own pernicious opinions; and by this means dishonour the majesty of God, and lead others from the paths of truth.

7. *Those who reject the Holy Scriptures*, or who receive them, and pry with a vain curiosity into them; that is, desire to know the hidden mysteries of God's decrees, the secret causes, and means by which he operates; or those who doubt of some parts of the faith, or laugh at certain pious ceremonies of the church, and attach a wrong meaning to them. All such, in a certain way, reflect dishonour on the majesty of God.

8. *Such as place their hopes in riches, in power, or in their own wisdom.* Those also transgress against this commandment, who put their confidence in riches, or trust in their own or another's power, or depend upon their own wisdom or devices, and do not acknowledge the almighty providence of God; but flattering themselves in these human aids, promise themselves every kind of safety and happiness. And hence the prophet of God wrote: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" Jerem. xvii. 5. But in short, all those sin against this commandment, who entertain opinions which are clearly in opposition to the will of God, or who hold sentiments that cannot be reconciled with the honour of the di-

vine Majesty, or who attach themselves to any creature, so much as to place in it their chief hope, and derive from it their supreme happiness.

The invocation of saints is not contrary to this commandment.

We do not transgress against this commandment, when we invoke departed saints; for this invocation, as understood by our holy church, is very different from the invocation of God. We call on the name of God, and our Saviour Jesus Christ, as the Supreme Lord and Almighty Upholder of all things, and we address the saints as his servants, but who with him inhabit a blessed eternity. The invocation of God consists in the most humble subjection of spirit to the divine Majesty, and in founding all our hopes upon him; but the invocation of saints consists in uniting our prayers with theirs. In support of this, it is sufficient to observe, that the saints, while still upon the earth, prayed for others, and required others to pray for them, as we clearly see from Rom. xv. 30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." See also 2 Cor. i. 11. Phil. i. 4. Acts xii. 5. And now that they are

drawn near, or rather united unto God, and continually behold his face in glory, it is impossible that they should not have the most sincere desire for the salvation of all believers; and if so, what inconsistency is there in joining our prayers and desires to those which such saints as Paul, for instance, present or feel? In this the invocation of the saints consists. But this invocation does not lay aside the all powerful mediation of Jesus Christ; for his mediation is the continual, and absolutely necessary foundation, both of our prayers, and of the intercession of the saints. However, we ought not foolishly to imagine that this respect given by us to the saints, will be of any advantage to us, if we live in sin and impenitence; for there can be no honour shown to the saints equal to that of imitating their lives, and trusting in God alone according to their example.

Those, therefore, are inexcusable, and grievously transgress against this commandment, who render unto the favourites of God, divine, or nearly divine honours, and who trust in them almost as much as in God himself; who offer up prayers to them more frequently than to Him, who respect their memory, and keep their holidays with a greater degree of devotion than the holidays of the Lord, and reverence their pic-

tures more than those of our Saviour himself. For the favourite saints of God are of themselves by no means so great; they are the servants of God, and the work of his hands; consequently, between them and God there is an infinite difference. It is necessary, therefore, for every one to be very watchful, that he be not infected with such errors. *

Preventives against error.

In order to avoid all the above mentioned transgressions of the law, the following means will be found useful: 1st, To lay aside every opinion which we have received, either from evil

* Among the obligations which bishops come under at ordination, are contained the following, in respect to the suppression of superstition: “ I will diligently endeavour to prohibit all frauds under pretence of piety, whether committed by ecclesiastics or laymen. I will take care that the homage due to God shall not be transferred to holy images, nor false miracles be ascribed to them, whereby the true worship is perverted, and a handle given to adversaries to reproach the orthodox: on the contrary, I will study that images be respected only in the sense of the holy orthodox church, as set forth in the second general Council of Nice.”

It is also particularly recommended to the holy legislative synod, in the spiritual regulation, to examine the legends of the saints, purify them of their absurdities, distinguish pretended miracles from true ones, reject all superstitious ceremonies, make strict enquiry concerning the reliques of saints, and to prevent all manner of superstition. Dr King, p. 297 and 445.

customs, or from intercourse with wicked men, or from reading pernicious books, or from that free thinking which disposes us to form rash judgments of every thing: to lay aside all these, I say, and to hold fast by sound and clear reason, with the assistance of wise men and good books. 2d, To subject ourselves to the truths of revelation, that is, to take the word of God to be the rule of all our reasonings, and in all things to follow its guidance. These are the most hopeful means of preserving a man from error. On the contrary, it is impossible that those should not err who either despise these means, or who, in the use of them, let loose the reins of their imagination. For, according to the doctrine of St Peter, we do well when we take heed unto the word of God, “as unto a light that shineth in a dark place.” 2 Peter i. 19.

VI.

What are idolaters?

The second commandment forbiddeth idolatry, and every unlawful mode of worshipping God.

At one time, almost all nations were in such a state of error, (and even now there are many in the same situation), that they worshipped the creatures as gods, such as the sun, the moon, fire,

also the lower animals, as bulls, cats, crocodiles ; and some even worshipped herbs, such as onions and garlic ; and to all these, they offered sacrifices, and paid other divine honours, or they made statues in the likeness of men, and other animals, and bowed down before them as if they were divinities. But from these shocking and awful errors, the grace of Jesus Christ has delivered us. 1 Peter iv. 3.

Such persons also resemble these idolaters as labour for *Mammon* and their *belly*; that is, whose thoughts are all taken up about amassing riches, which they either do not make use of at all, or only sacrifice to their fleshly lusts. With such people, Mammon and the belly are the idols, to whom they devote all their services ; and on this account the Holy Scriptures call the *love of riches, idolatry*, Col. iii. 5 ; and those also, *idolaters* who make their *belly* their *God*. Phil. iii. 19.

This commandment also forbids the use of all unlawful means in the worship of God ; that is, when any one thinks of pleasing God by that which is not acceptable to him, and which is not commanded in his word. Such, for instance, were those Israelites who presented to God costly sacrifices, while they led ungodly lives. And therefore God, through his prophet Isaiah, de-

clared sacrifices presented from such hands to be hateful in his eyes; that is, their oblations were vain, their incense was an abomination, and their fatted calves like dogs in his sight. Chap. i. 11. Those persons consequently transgress against this commandment,

1. *Who offer hypocritical worship.*—Who utter long prayers, which of itself is pious, but suppose that they shall be heard for their much speaking, though at the same time they feel no contrition of spirit. Of a similar character, also, are those hypocrites, who on every occasion shew themselves zealous for the name of God, zealous for the faith, the glory and interests of the church, and who introduce all their speeches with spiritual observations, (which in themselves are praiseworthy), but who with all this have nothing in view but the indulgence of a spirit of ostentation, or promoting their own interest in all that they do, and whose zeal consists only in words with which their conduct does not in the least agree.

2. *Hypocritical observers of the fasts.*—Who fast, that is, abstain from certain kinds of food, and on that account hope for divine acceptance, though at the same time they live in every kind of iniquity. By them the real fast, which does not consist merely in abstinence from food, but in restraining the corrupt passions, is evil spoken of.

Such, also, are those who adorn the churches, or cover the pictures of the saints with gold and silver, yet at the same time oppress the innocent, who are the church of the living God, or leave the poor without food. It is in vain, however, for them to declare that they have done all that they should have done in order to be saved; for, according to the words of Christ, “these ought they to have done, and not to leave the others undone.” Matt. xxiii. 23.

3. *The superstitious.*—Who invent certain miraculous kinds of appearances, for the sake of filthy lucre, or from some sort of extravagant ideas about the salvation of their souls, or who attach an unknown kind of sanctity to some particular places, believing that God will hear prayers sooner in one place than in another.* In a word,

* The monasteries about *Kieff*, and that of *Troitza*, fifty miles from Moscow, with some others, are actually viewed by the common people in the light of which our author here speaks; for in his illustration of the ten commandments, he has always pointed allusions to opinions and practices which are prevalent among his own countrymen. Every year great numbers of people, from every part of the empire, go in pilgrimage to *Kieff* or to *Troitza*, and there perform their devotions before the pictures and reliques of the wonder-workers and saints; and, alas! many of them, I fear, both there and elsewhere, through ignorance and superstition, render that homage to the *mosches*, or withered remains of their saints, which is due to the immortal God alone.

all those transgress against this commandment who, according to the testimony of Christ, place their hope of salvation in externals, and “omit the weightier matters of the law, judgment, mercy, and faith.” Therefore, respecting such characters, divine truth declares, “This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” Matt. xv. 8, 9.

Reverencing the pictures is not contrary to this commandment.

We do not act contrary to this commandment, when, according to the ancient custom of Christians, we adorn our temples with the holy pictures. For, in the *first* place, we do not attempt to draw upon the canvas a representation of the unseen and incomprehensible God, whom we never can represent; but we represent our Saviour in the fashion of a man which he took upon himself, or his favourites. *Secondly*, The pictures are made and placed in our churches, not for deification, but to commemorate the acts of God and of his chosen servants, that we, in beholding them, (as, for instance, in looking on the picture of our crucified Saviour), may stir up our

souls to piety, and to the imitation of them in many acts of their lives. *Thirdly*, The obeisance which we make before the pictures, we do not render to the pictures themselves, that is, to the boards, colours, ornaments, or skill of the artist, but we render this to the persons whom they represent, and to the pictures only an affectionate salutation. Thus, for example, I bow before the picture of my Saviour, but the devotion of my spirit, my faith, supplications, and hope, and the very obeisance which I pay, are all rendered to my Saviour alone, who is in heaven, and every where present, and the picture is only a kind of sensible incitement of my devotion. Moreover, it is necessary to be known, that the obeisance performed before the picture of our Saviour, and that before the picture of any of the saints, though to appearance the same, yet in reality are very different indeed. For the worship which I perform before the picture of the Saviour, consists in the deepest humility of soul before him as Lord and Creator of all; but that which I perform before the pictures of the saints is a reverence which I render to them out of a loving heart as his favourites, and as of the same nature, and of the same church, and members of the same body with myself.

Of such as err in reverencing the pictures.

But notwithstanding all that has been said, this lawful and holy reverencing of the pictures may be turned into the most abominable sin of idolatry. This is the case when any one hopes in, or attaches all his respect to the holy pictures, and trusts in their material substance; when, for instance, any one finds greater sanctity in one picture than in another, or places in them any hope of salvation. They, too, are chargeable with this guilt, who bring their own particular picture into the church along with them, and only worship before it, or who respect those pictures more which are adorned than the unadorned, the old more than the new, or decline praying at all when they have not a picture before them. All these, and such like, are great transgressors, and prove a great disgrace to the real profession of the Christian faith.

In order to avoid the above-mentioned errors, it is necessary to remember, 1st, That the worship of God can never be sincere, unless it proceed from a contrite and unfeigned spirit. For all external rites of worship are only marks testifying our internal piety and sincerity towards God, without which they signify nothing. And

therefore the gospel requires, *that the worshippers of God should worship him in spirit* (not externally alone), *and in truth*, or not in hypocrisy. 2d, We must hold to the divine word alone, and rest assured, that it only contains the true rules by which we ought to please God. And therefore Christ said concerning the Holy Scriptures, *that in them is contained eternal life.* *

VII.

The third commandment forbids the making use of the name of God without due respect to his glorious Majesty, and thereby it prescribes to us every proper means of divine worship.

With the great name of God, there is united his most exalted and inexpressible glory, which the

* The attentive reader will easily observe, in the above defence of the invocation of departed saints, that the Metropolitan feels himself at the greatest loss to preserve even a shadow of consistency with the great truths of revelation which he had formerly explained. Being no doubt thoroughly convinced of the mere impossibility that illiterate peasants should mark the nice distinction which he himself has drawn betwixt the homage paid to the Saviour, and that given to the saints; and having had innumerable occasions of observing the idolatrous ideas which thousands of them actually entertain about the pictures and powers of departed saints, he at last brings forth the grand antidote against error in religious opinions and practices. "We must hold to the divine word alone, and rest assured that it only contains the true rules by which we ought to please God."

creature ought at all times to contemplate with the highest reverence and fear. The transgressors against this commandment are,

1st, *Blasphemers*, who use blasphemous language against God himself, and our Saviour the Lord Jesus Christ, or against some of his most eminent saints : for example, those who say that God is the author of our sins, because he gives men opportunities to commit sin, or that he will overlook our sins ; or who call him unjust and unmerciful, because he does not grant them those things which, according to their opinion, they should have ; or who say that he punisheth men more than they deserve ; or who pretend to sit in judgment on his divine works, saying that this is not right, and that might have been framed better ; or who accuse the present system of things, alleging, that in the whole there is disorder, and speak as if God paid no regard to it. They also are guilty, who, when called to suffer misfortunes or diseases, bear them with impatience, murmuring against God, and charging him with injustice. These, and such like awful blasphemers of the name of God, are guilty of the greatest of sins.

To this class belong those also who attack the word of God, or the Holy Scriptures, with their blasphemous tongues, and dare to say that

they contain fables, or endeavour to find contradictions in them, and places that are against sound reason, or who recommend some of the writings of heathens, and respect them more than those of the divinely inspired penmen. Such blasphemers were commanded to be put to death under the Old Testament, Lev. xxiv. 16. And from the present society of Christians they ought to be expelled.

2. *Perjured persons*, who swear and take oaths falsely, or give right oaths, but do not act according to them; for thus they blaspheme against God, whom they call upon to be the guarantee of what they swear to, and therefore “the oath shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it.” Zech. v. 4.

3. *Those who make use of the name of God without necessity*; that is, on the most trifling occasions, and who have a detestable practice of mixing the glorious name of the Lord in all their speeches and common conversation; who say, for example, *By God! God knoweth it is so! By the commandments of the Gospel!* And sometimes, even in jest, are heard to exclaim, *O heavens! O fate!* With these lawless characters, must also be reckoned those who swear by the names of the

Heathen deities, as by Jove, by Venus, &c. which the word of God forbids to remember in any other way than by endeavouring to root them out.

4. *False prophets*, or teachers of lies, who declare that which is false, predicting it in the name of God, and proclaim that God has made to them such and such revelations, which he commanded them to make known unto others.

5. *Those who present improper petitions to God*; thus, for instance, some pray to God to take vengeance on their enemies, or the robber prays to him to assist him in his depredations, and thereby such persons desire to make God, as it were, a party in the gratification of their wicked passions.

6. *Those who violate their vows*, or who, having promised something to God, do not perform their promise. As, for example, those do who, for certain divine blessings received, vow before God to erect a temple to him in some place where there is need of it, and to build for the poor and needy an asylum, or to give something for the support of schools, or to leave off the gratification of certain passions, and notwithstanding all this, do not perform these their vows.

On what occasions is the name of God permitted to be used ?

1. We may, and we ought to use the name of God, 1st, When we are engaged in his service, and in singing his praise. 2d, On certain important and necessary occasions, such as take place in courts of law, in which, according to the words of Paul, " An oath for confirmation, is to them an end of all strife ;" Heb. vi. 16. 3d, When the lawful authorities require of us an oath in affairs that are sanctioned by the word of God. Here it is necessary to remember, that a lawful oath should not be made in the name of any creature, but in the name of God alone, as that being who is omnipresent, and the only searcher of hearts.

2. This commandment clearly forbids the using of the name of God without becoming reverence, and enjoins that awful veneration which man is bound to shew to the Supreme Being. *The worship of God is the testifying of our internal subjection of spirit before God ;* and we have already, in some degree, treated of this under Section xi. of the First Part. The principal parts of divine worship are, the love and the fear of God. *The love of God* is the ardent desire of our souls to be united to him, as the most desirable of objects,

or as love itself. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" Mat. xxii. 37. This union takes place through the pure contemplation of God, and through virtue. Hence it follows, that the pious soul, burning with love to God, 1st, Meditates on the law of God continually, and finds real delight only in this holy exercise. 2d, By sincere prayer, the soul ascends to him in thought, and approaches the throne of grace. 3d, On every occasion it glorifies his name, and declares his gracious deeds. 4th, For the mercies received, it brings the most heartfelt acknowledgments, and keeps in remembrance every one of his bounties. 5th, It places all its hope on God, and trusteth all the concerns of life to his holy providence. Hence, 6th, The man who possesses these sentiments with meekness, obeys all the commandments of the Lord, and joins hope with patience. 7th, He loves his neighbour, as he desires to be beloved of God; "For if a man say, he loves God and hateth his brother, he is a liar;" 1 John iv. 20.

In opposition to the above mentioned virtues, are the following vices: 1st, Hatred of God, which consists in neglecting to obey his commands. 2d, Spiritual insensibility, which produces carelessness about the duties of godliness,

that is, about prayer, spiritual contemplation, going to public worship, &c. 3d, Ingratitude, which sometimes is joined to murmuring against God. 4th, A distrust in the divine promises, or a presumptuous trust in God, or real despair.

What is the fear of God ?

The second constituent part of divine worship is, *the fear of God*, which consists in, a due consideration of his omnipotence and justice, and ought to make us take care not to do that which shall displease him.

From the fear of God, spring, 1st, Poverty of spirit, which is a humbling of one's self in the presence of God, and confessing ourselves guilty before his bar. In opposition to this, is that pharisaical pride, by which men boast of their own doings. 2d, Repentance, or the acknowledgment of our sins, with a reliance upon the divine mercy. When this acknowledgment is performed verbally, then it is called confession. Impenitence, or a kind of deep sleep in sin, is opposed to this. 3d, Fasting, or a denial of our appetites, by restraining their impetuosity, and subjecting them to reason. In order to restrain our appetites, it is good sometimes to refrain from food, thereby to bridle the lusts of the flesh, which, by luxury and gratification, are

rendered more ungovernable, and thereby the soul is brought into a state of debility.* Intemperance is in opposition to this, that is, an unrestrained gratification of the fleshly passions, from which arise gluttony, overgrown corpulency, drunkenness, and every kind of luxury. Our Saviour warns us against these in Luke xxi. 34, "Take heed to yourselves, lest at any time

* "In the Greek church there are four great fasts or lents in the year. During these fasts, the Russians are not permitted to eat flesh, milk, eggs, or butter; but confine themselves to vegetables, bread, and fish fried in oil. The fast before Easter is regulated by that moveable feast; it continues eight weeks, and is called the *Quadragesimal*. In the first week they eat butter, eggs, milk, &c. and abstain only from meat; it is called *Maslonitza*, that is, butter week, and may be looked upon as their carnival; it being spent in public diversions. The next is called St Peter's fast, and lasts from the Monday after Whitsunday, to the 29th of June; and consequently, is sometimes longer and sometimes shorter. The fast of the blessed Virgin is immoveable; it begins always on the 1st and continues to the 15th day of August. St Philip's is also immoveable, beginning on the 15th of November, and continuing to the 26th of December. Besides these, the usual weekly fasts, are Wednesdays and Fridays throughout the year. These institutions were intended, originally, for Monasteries; but the second and seventh precepts of the church bind them upon all its members alike; except that monastics are never allowed to eat flesh." Dr King, p. 455.

In addition to the above, it is proper to observe, that all the fasts are strictly kept by the common people and merchants; but few of the nobility observe any of them, except the first or last week of the great fast before Easter, when they are about to take the communion.

your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." 4th, Self-denial, that is, the abandoning every thing, however fascinating it may be, which may prove a hindrance to our salvation. For example, honours, riches, relatives, &c. ought to be considered as nothing, when they obstruct our duty to God.

When a Christian observes all the above parts of divine worship carefully, then, with propriety, he is called *godly*.

VIII.

The fourth commandment requires, that we should assemble for the worship of God on the Lord's day, and at other well-known seasons, in order to render that honour which is due from the creature to the Creator, and for promoting our own edification.

We ought to be constantly engaged in the service of God and in prayer; but from the weakness of our natures, and the different necessities of life, we are unable to do this. Therefore the merciful God, in condescension to our weakness, has left us six days for the performance of the lawful affairs and labours of this life; and appointed only one day, that is, the seventh, for his own service.

This seventh day, from the beginning of the

world, was the *Sabbath*, which signifies rest, which day, after the appearance of the Saviour, was changed by all Christians to the following day, in honour of the resurrection of Christ. For as the Sabbath was formerly observed, because on that day God rested from the work of creating the world; so the day of the resurrection ought to be revered by all Christians on this account, that on this day our Lord Jesus Christ finished the work of our salvation, which is a kind of new creation. Hence, in order that this blessed day may be sanctified, that is, spent in a manner agreeable to God, it is necessary,

1st, To leave off all worldly business and labour, and give rest to ourselves, and to our man servants, and maid servants, that our thoughts may, on this day, be turned from the affairs and vanities of this life, and may be engaged in the service of the Lord without distraction, and that even the brute creation may be made partakers of the goodness of God. And this ought to be strictly attended to, except when some indispensable necessity obliges us to act otherwise; as, for instance, when our property is on fire, or in the case of the invasion of an enemy, or the sickness of a neighbour, or any other thing where the general good requires immediate exertion, and that no time shall be lost. In such cases, we do

not break this commandment; because, through them, we fulfil the law of God, though in another manner; consequently, the name of God is not dishonoured. Our Saviour himself bore testimony to this, when he said, Mark ii. 27, "The Sabbath was made for man, and not man for the Sabbath," that is, the laws of the Sabbath may sometimes be dispensed with, when thereby the preservation of men can be promoted.

2. It is requisite that we attend the public worship of God, that in his temple, in the general assembly of the church, we may thank our merciful Benefactor for all his goodness, confess, with contrition, our sins and transgressions, and supplicate him to grant us, for the future, supplies of his grace and holy blessings. We should also frequently partake of the holy mysteries; and at the same time hear with attention the reading and singing of the church, and sincerely attend to the word of God preached, and to spiritual instruction. Farther, we ought not only to attend church on the Lord's day, but likewise on the other chief festivals of the Lord and of his saints, that in these spiritual exercises we may advance in godliness.

3. Those who are at a distance from church, or are prevented from attending by some pressing necessity, ought, on that day, in every place,

lifting up holy hands to heaven, to offer up their prayers, and to read something for their spiritual edification; and he who cannot read himself, ought to apply to another who is better instructed to read to him.

4. At home, we ought to instruct our domestics in the law of God; parents their children, masters their servants, teachers their pupils, stewards those who are committed to their charge, and every one his neighbour; nay, on every occasion we should strive to be useful to the spiritual concerns of others; for we are all members of the same body, and brethren to one another.

5. We are called, more particularly on this day, to devote a part of our property as alms to the poor, or for the support of others; thus, for instance, we ought to contribute with good will to the maintenance of the ministers or servants of the church, that they may perform their duty with joy, and not with sorrow, "*for the workman is worthy of his wages.*" Also, we should give what is necessary for the supplies of the church, for the building of hospitals for the sick and superannuated, for the support of schools, for the entertainment of strangers, and for ransoming of prisoners. He who observes these things, sanctifies the Sabbath of the Lord, and even in this life his eternal Sabbath begins; that is, the rest

which is enjoyed by the blessed in another life.
Heb. iv. 8.

Who transgress against the above mentioned commandment?

1. Those transgress against this commandment, who, through an inordinate attachment to their worldly interests and riches, do not refrain from labour and business. Such serve Mammon and their belly, but not God, and shew that they have little dependence upon divine Providence; for they foolishly suppose, that their real prosperity depends more upon their own works, than upon the mercy and blessing of God. These are Heathenish, and not Christian ideas; hence it frequently happens, that riches obtained in this way, are, by the justice of God, made to disappear in an hour.

2. Those who neglect attending upon public worship, either from indifference, or from laziness, or from some ill-founded excuse, such as supposing that the public prayers are not better than those that are private, and hence spend this precious season of grace in idleness, play, drunkenness, in viewing corrupting scenes, in improper games, and in other kinds of wickedness. And though it is permitted to take recreation on a holiday, yet this is only on condition that it shall

be without harm to ourselves and to our neighbours, and without temptation to sin.

3. Those who go to church only from custom, or from motives of external decency, or for recreation ; or who, in time of prayers, and dispensing the mysteries, stand indecently conversing, laughing, jesting, and thinking about the vanities of this world, and sometimes speaking ill of others ; or in place of hearkening attentively to their spiritual instructors, come only to criticise their preaching ; whereas, they ought to receive in sincerity every sermon, however ill composed, on this account, that it contains the word of the living God.

4. Those who neither know, nor endeavour to know, the law of God, and who exercise themselves in reading pernicious and corrupting books instead of the inspired writings, and therefore end their miserable lives utterly ignorant of piety.

5. Those ministers also sin against this commandment, who do not instruct their flocks, and in the assemblies of the church do not preach to them the word of God, or who (if they are not sufficiently learned to preach) do not read to them spiritual instruction ; and thus having taken away the key of knowledge, neither enter the kingdom of heaven themselves, nor let others en-

ter : Or such as conduct the reading and singing of the church with indecent carelessness, or in a very hurried manner, who, by this means, lead into error, and convey no edification to the hearers.

6. Those who do not give even a small part of their property for the necessary concerns of the church, for the support of the clergy and churches, hospitals and schools, the poor and needy, the orphans and widows ; but in place of this, spend their property on superfluous and extravagant expences and luxury, or licentious pleasures or trifling buffoons, and in such like evil ways. All these do not sanctify but abuse the Sabbath, that is, they make it a day of idle festivity, and on this account they will be deprived of that glorious festival in the heavenly mansions.

The above four commandments respect God and the honour which is due unto him: the six following respect our neighbours, and relate to the promotion of peace and happiness among all mankind.

IX.

The fifth commandment requires that we should render to our parents, and under the same name to our sovereign, to religious and civil governors, to instructors and benefactors, to masters and elders;

all due reverence and subjection, and to every man sincere love.

This commandment is summed up in few words, but it contains in itself extensive obligations. It requires,

1. *That we should honour our parents*; and this honour consists in loving them heartily, behaving before them respectfully, obeying their commands, and undertaking no important business without their blessing: It also requires us to bear patiently with their faults, sympathise with them in their griefs, on every occasion defend their honour, and till death remain thankful to them for the education and benefits received from them; proving this thankfulness by every possible act of kindness; and more particularly should they come to want or old age.

Parents ought to provide for the wants of their children, and endeavour to preserve their health till they come to the years of maturity, to educate them in the fear of the Lord, and to avoid giving them a bad example in their own conduct, to search for good teachers to instruct them in the law of God, and in the other branches of knowledge, according to their capacity, and to use every exertion for putting them into a favourable situation in life. They ought also to guard against treating them with harshness and

severity, but sometimes with condescending magnanimity to correct their faults; for the apostle commands, "Parents, provoke not your children to wrath, lest they be discouraged," Col. iii. 21. And as long as they live, they ought to be to their children their first and best of counselors.

2. *That we obey the sovereign*, who is the supreme magistrate, and the first governor under God. We ought, therefore, to love him with our hearts, and render to him high honours; obey his will, and fulfil his commands willingly without murmuring; we ought to pay the tribute cheerfully, to pray to God for his health and prosperity, and in time of need not to spare our very lives in defence of his honour, and in supporting him against enemies, rebels, and traitors. "For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." Rom. xiii. 1, 2.

The duty of the sovereign is to endeavour to promote the peace and happiness of his subjects, to see that justice be dispensed, and transgressors punished; that the spiritual and civil powers perform the duties belonging to their offices; to reward the good, and punish the irregular and wicked; and in every thing to shew

himself a father who diligently careth for the good of his children. Also to promote the prosperity of the church, and defend her against despisers and defamers; to propagate her doctrines, and thereby civilize his subjects, and bring them to the practice of piety; for the Holy Ghost, in Isaiah xlix. 23, calleth orthodox sovereigns, “*Nursing fathers to the church.*” This commandment farther requires men,

3. *To be subject both to religious and civil governors*; to love them unfeignedly; defend their honour; render them all due respect, and suffer patiently their reproofs. But the duty of the religious powers is to instruct men in the way of salvation, and recommend good morality; and that of the civil powers to administer justice, and observe that those who are subject to them perform the respective duties of their stations.

4. *We are required to love our instructors and benefactors*, and for ever remain grateful to them; that is, in every difficulty assist them, and on every occasion behave towards them with respect and kindness.

5. *Servants are here taught to respect their masters*; that is, entertain for them a filial reverence; serve them faithfully without laziness; obey them without murmuring, and even suffer their caprice with patience; not to steal from them, but to

preserve their master's property as if it were their own, and on every occasion faithfully to defend their name and honour. And masters ought to behave towards their servants like fathers; instruct them in religion and morality; support them liberally; not lay too much labour upon them, and not burden their peasants by laying too heavy taxes upon them.* They ought also to punish them with moderation, and with the intention of correcting them, and not to gratify a revengeful spirit, always remembering this warning of the apostle's, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1.

6. This commandment also requires us to love our neighbours; that is, to conduct ourselves towards every one with sincerity, kindness, civility, and condescension, and to be generous and merciful. Now, active mercy feeds the hungry,

* This, and some other passages, have a direct reference to the state of such of the Russian peasantry as are the slaves of the nobility. These are bought and sold along with the lands which they cultivate, and are bound either to work three days a week for their master, in return for the fields granted them for their own subsistence, or pay him an annual tax, which is called *Obrok*. This he has in his power to levy, and to proportion the sum paid to the different circumstances of individuals.

gives drink to the thirsty, clothes the naked, visits those that are sick and in prison, receives the stranger with love, preserves others from harm, and labours to promote their advantage. There are also spiritual acts of mercy, namely, to guard our neighbour against sin, to instruct the ignorant in the ways of religion and piety, to give good counsels, to bear reproach not only patiently, but also to forgive it, and earnestly to pray to the merciful God for the salvation of all men. As the peace and prosperity of mankind depend on the complying with this commandment, so God has promised peculiar blessings to those who sincerely obey it.

It is unnecessary to particularize those who sin against this commandment; for all such as do not fulfil the duties enumerated above, are transgressors of it; and in breaking it the following sins are included, *disobedience to parents, perverseness, murmurings, unfaithfulness, rebellion, deceit, self-love, ambition, the love of riches, niggardliness, unmercifulness, rudeness, pride, hatred, condemning of others, creating offences, and similar vices.*

X.

The sixth commandment requires, that we should do no injury to our neighbour, either ourselves or

through others, in deeds, nor in thoughts ; but, on the contrary, that we should do what we can to preserve him from all harm.

The whole human race compose a kind of society, for the prosperity of which, it is absolutely necessary, that we not only do no harm to our neighbour, as being a co-member and citizen of this world with ourselves, but that we promote his happiness as much as we do our own. Therefore, God, as the supreme governor of the world, who careth for the happiness of the human race, hath given to them this commandment. And the transgressors against this salutary commandment are,

1. Those who take away men's lives, either with arms, or by suffocation, or drowning, or poison, or in any other way. In this number must also be reckoned, those who engage in duels, boxing-matches, treachery, rebellions, unlawful war. If any one has a full desire and intention to deprive a person of his life by any one of these means, but cannot attain to it on account of circumstances which obstruct the accomplishment of his wishes, he is condemned by the law of God as an actual murderer. But judges who deliver criminals over to be executed, and soldiers who, in defending their country, kill their enemies, cannot be called transgressors of this law ; for

in so doing, they serve God, and promote the ends of his justice in their respective callings.

2. Those also break this command who give any kind of advice or assistance in promoting murder, injury, or provocation ; or give any occasion to these, that is, who incite one against another, or are defamers and tale-bearers, thereby murdering a man's honour ; who plunder or set fire to houses, or who compel men to drink above measure ; by which means, though the life is not always taken away, yet it is shortened, and persons rendered miserable.

3. Unjust judges too, violate this precept, who through bribery, or their connections by kindred, or by flattery, or through fear, either justify, or do not condemn the guilty. Such judges are, in another sense, insufferable murderers, because those very men sacrifice justice, from whom she ought to find protection. With a similar kind of guilt are they also chargeable, who having power to prevent murder and injury, do not exercise it ; for example, they know of an evil plot, but do not reveal it, or they conceal thieves about them, or seeing a fight do not try to separate the contending parties, or do not assist in extinguishing a conflagration, or do not give help to the drowning. In this list we must also include those who do not try to comfort such as are falling into de-

spair, or to prevent the accomplishment of evil intentions, or who, possessing abundance themselves, permit the poor to die of hunger, or cold, or seeing another suffering in disease, do not give assistance though it is in their power ; with many similar circumstances.

4. Such masters are also guilty as overburden their subjects with labour, or correct with cruel punishments, or lay upon them unreasonable taxes. For such conduct is nearly allied to murder.

5. This commandment also forbids all that paves the way to murder, and that by degrees leads to an untimely death ; as, for instance, anger, contention, quarrelings, disputings, remembrance of injuries, hatred, envy, revengeful dispositions, and ferocity. In condemning these vices, the following virtues are enjoined ; kind and sincere behaviour, meekness, forgiving of injuries, patience, magnanimity, mercy, and a sincere love of all these. To the same purpose the word of God admonishes us : “ Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye.” Col. iii. 12, 13.

6. This commandment also strongly forbids *suicide*. For our life and breath are not our own, but are at the disposal of God ; he alone has the power of life and death ; and as we did not give to ourselves life, so we have no right to take it away. Therefore we ought to wait the command of our Maker to leave this world. On the contrary, self-murder is a daring infringement of the prerogative of the Almighty, and an appropriation of that power which belongs to him alone ; and such an audacious breaker of the divine law, willingly rushes upon certain punishment.

Those also should be considered as self-murderers, who rush upon evident danger of death ; for example, if any one attempts swimming across a river at an evident risque of drowning, or without necessity exposes himself in that quarter where the plague is raging, and in other similar circumstances.

XI.

In the seventh commandment, under the general name adultery, is forbidden every sinful fleshly lust ; and therefore it enjoins upon us, that we shall either spend our lives in honourable matrimony, or in holy and virgin celibacy.

When God created man, he made them male

and female, to multiply the human race, and for their mutual help and comfort in life. Therefore the happiness of society requires, that the man and wife should love and respect each other, that they should preserve their bed undefiled, and not break the holy laws of matrimony. For such transgressions, exclusive of shame, dishonour, and remorse of conscience, cause great confusion and disorder in the world, and infect society like the worst of plagues.

Who transgress against this commandment ?

This holy commandment is broken, *First*, by adulterers, fornicators, polygamists, incestuous persons, and those who indulge in the various other unlawful fleshly lusts. *Secondly*, By all those who encourage sinful sensual gratification, and who promote the shameful sins of adultery and whoredom. Among incentives to these sins are the following: Drunkenness, idleness, wantonness, impure language, improper jests, shameful gesticulations, shameful modes of dress and of adorning the body, lascivious scenes and spectacles, lewd dancing, obscene songs, books, &c. But the lustful look itself, and the internal improper emotions, are condemned in the gospel.

“ Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” Matth. v. 28.

In order to avoid the above sins, we ought to keep in remembrance the important advice of the apostle, 1 Cor. vi. 18, “ Flee fornication. Every sin that a man doth is without the body ; but he that committeth fornication sinneth against his own body. What ! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own ? For ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God’s.”

Therefore the purity of the Christian’s calling requires, that we should spend our lives in purity and chastity ; either in honourable and irreproachable matrimony, or in virgin celibacy. For the blessed Paul denominates “ marriage honourable, and the bed which is undefiled.” Heb. xiii. 4. But virgin celibacy he regards as superior to that. For thus he writes, 1 Cor. vii. 38, “ He that giveth his virgin in marriage doth well ; but he that giveth her not in marriage doth better.” And our Lord confirmeth the same thing ; Matth. xix. 12, “ And there are eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake.”

XII.

In the eighth commandment God forbiddeth every kind of theft and injustice ; and requireth, that to promote the general good, we should regard our neighbour's interest as our own.

There are three kinds of theft.

The life of man can neither be free from danger, nor happy, if his property is not preserved from thieves ; but under the word *theft* are to be understood different kinds of dishonesty, that is, different ways, whatever they may be, in which one man unlawfully appropriates to himself that which belongs to another. There are three kinds of dishonesty, viz. *open, secret, and that which is accomplished by deceit.*

1. *Open* dishonesty is when any one takes by force that which is the property of another, as highwaymen, who commit robbery, or as potentates who take by force from their subjects, and the powerful from the weak, their estates, houses, servants, or lands, &c. or oblige them to sell that which they wish not to dispose of, or to sell it below its value. They too are chargeable with open dishonesty, who oblige their labourers to work more than they agreed to, or than corresponds with the reward they give them, or who, by intrigue, reduce free people into slavery, or,

without permission, make use of other people's property, such as clothes, or any other articles, or who plough on other people's grounds, or unlawfully demand waggons, * or hold back part of the wages due for work or for service. Similar to these also are those unprincipled monopolizers, who, when people are in extreme need, for instance in the time of scarcity, refuse to sell corn except at an exorbitant price; or those who take houses, or lands, or horses in pawn; or such as will not grant assistance except upon heavy conditions, even when persons are in the utmost distress, and though the help required be not great, as for instance, to draw near with a boat to him that is drowning in the water, &c. Those also belong to this class, who, seeing their neighbour in need, will not lend him either money, or bread, or any thing else, or who withhold those things that have been given in pawn; and by other such ways 'openly rob their neighbour, and treat with unkindness,

2. *Secret dishonesty or theft*, is when any one carries off an article without the will or know-

* Here a reference seems to be made to a practice which is not unfrequent amongst the lower officers of government, of obliging the peasantry to furnish them with horses and waggons to carry them from one place to another, without giving them payment for so doing.

ledge of the owner. Such thieves are those deceitful fellows who plunder houses, shops, barns, farm-yards, fisheries, gardens, forests, hay-fields, &c. But there are thieves upon a greater scale, who cause loss to the nation at large; for instance, such as import contraband goods, or rob the national treasury, or take away the precious articles belonging to churches or monasteries; which last kind of theft is called sacrilege. They also are guilty of the crime of stealing, who, though they have found articles that are lost, and know to whom they belong, do not return them, or who conceal strayed cattle, or runaway slaves,* and appropriate them to themselves. But those are dreadfully inhuman thieves, who steal in the time of a fire, and thereby aggravate the distress of such as are already ruined by the conflagration.

3. *Cunning dishonesty*, consists in getting possession of another's property through deceit. Such dishonesty takes place in various ways; namely, when any one sells an article dearer than it is worth, or deceives by measure or weight, or sells bad commodities for good. Instances of this are the mixing chaff among corn, and water with

* A practice which is not unfrequent, particularly on the borders of Poland.

wine, or giving false money for good, and particularly the secret coinage of base money, or the taking more custom than is lawful. To this class belong those judges who take bribes, and thus, whether they give a right or wrong sentence, they steal; also those who appoint unworthy and unfit persons to public offices; for thereby the worthy are excluded, the public offices are filled with improper characters, and the treasury becomes the prey of thieves.

The spiritual powers are guilty of the same sin, when they ordain a person to the office of a bishop, or archbishop, or to any other office of the church for a reward; such wickedness is denominated *Simony*. Those also steal who, being stewards or overseers, conceal the incomes, or add unjustly to the expenditure on the estate; or who, by their negligence, lessen their masters' income. Those also belong to this class who make false testaments, and unjustly appropriate to themselves property which does not belong to them, or who falsely stile themselves the nearest relations of a person deceased, in order to become his heirs.

Such likewise should be accounted thieves, as having been engaged to work for a sufficient reward, unjustly and carelessly spend their time in loitering in place of labour. Also those de-

ceitful beggars, who being healthy, and in no need, pretend to be diseased and poor, or feign some kind of lying stories, as being ruined by fire,* or robbed; or who beg alms falsely in the name of others, as, for instance, to support hospitals, or to ransom prisoners, or for such other benevolent purposes. Hypocrites ought also to be ranked with these deceivers, who, under the garb of false sanctity, or by unlawful devices, represent *Mosches*,† of saints, and pictures, as wonder-workers, and thereby deceive the common people, and get them to give alms. Such are also flatterers and fawners, who, though they receive never so

* The houses of the peasantry in Russia being all built of wood, it frequently happens in the great heats of summer, that whole villages are almost instantaneously reduced to ashes. In such circumstances, should the proprietor of the peasants be unable or unwilling to assist them to procure materials for new huts, they divide into parties, and go about the towns and villages collecting money for this purpose; and hence such as are disposed to idleness frequently attempt to obtain alms under a false pretext of this kind.

† *Mosche* signifies the uncorrupted body of a favourite of God; for, according to the general belief of the common Russians, the bodies of eminent saints, “do not see corruption.” Hence they affirm, that after a course of years, the body of a favourite saint, as a mark of his being canonized in heaven, is, by a supernatural power, raised by degrees out of its grave, and at last appears above ground uncorrupt, and miracles are immediately begun to be wrought by it. Thus in Kieff, Moscow, and different other places, many of the wonder-working bodies of the saints are preserved in the monasteries and cathedral churches, and are disclosed on certain holidays,

much for their flattery and fawning, still continue to practise deceit. There are various other ways of dishonesty, which, though not mentioned here, yet may easily be understood from the examples now given.

Here it is necessary to be known, that the sin of theft is not pardoned till such time as the article stolen be restored to its owner ; or if this is impossible, till an equivalent is given for the loss sustained. And if there are such, as, out of poverty and want, are unable to return either the article stolen, or an equivalent, then, if such a person manifests a sincere desire to return what he took away, his sincere desire may be accepted, with an honest confession of the sin, and manifestation of sorrow on account of it. Otherwise, this sin is not forgiven, because, in such a man, real repentance does not exist.

Antidotes against Theft.

In order to keep clear of that mean and most injurious sin of theft, antidotes are necessary to

to receive the acts of reverence which the people show them. Such feigned supernatural appearances were frequent before the time of Peter the Great ; but this wise Emperor, in a great measure, put a stop to this method of propagating idolatry and superstition, and to the numerous deceitful practices of the priests to gain money by imposing on the credulity of the ignorant.

preserve us from the sources in which it originates. These sources are avarice, or an insatiable desire to gather riches, and laziness or idleness. The avaricious can be satisfied with nothing, and he accounts every means lawful if he can only increase his gains; the idle and the lazy willingly reduce themselves to poverty, and then they are obliged to steal for support. Therefore, every one ought to remain diligent in his calling, and derive his support from honest labour. It is better to have little and be an honest man, than to possess much, with the shameful name of a thief and a dishonourable person. We should also trust in the providence of God, who, we are assured in the gospel, careth for the smallest of birds, and sustains and clothes the quick-withering flower; how much more will he not forsake us, if we, trusting in his bounty, do not faint, and keep in remembrance, that the poverty of conscious fidelity shall be adorned and rewarded with the riches of heaven !

XIII.

The ninth commandment requireth, that we should never lie in any thing, and should not injure our neighbour with our tongue.

According to the reasoning of St James, the tongue of man is capable of being the cause

of great evil, if not properly bridled and governed by reason. Hence, the same apostle says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" iii. 2.

A lying tongue can hurt its neighbour in various ways; namely,

1. By bearing false witness against him in judgment, or falsely accusing him before others, and thus bringing him into great distress, because thereby his character is broken, and his property and health both suffer. Such false witnesses and accusers are children of the wicked one, for the name devil signifies the *accuser*, and he, according to the words of Christ, is "*a liar, and the father of lies.*" John viii. 45.

2. When a judge pronounces an unjust sentence against any one, from prejudice, or from not having properly examined the merits of the case before him, and thereby ruins and murders his neighbour, and thus offends God, whom, as a judge, he represents.

3. This commandment also condemns every sort of provoking and insulting language; when, for example, any one insults another to his face, or laughs at any defect which he may chance to have either of body or mind, or uses provoking and contemptuous jests, or represents ano-

ther's words and actions in a wrong light, and draws from them bad consequences, or accuses his neighbour of sins, but not with the good intention of reforming him. He too is guilty in this point, who writes defaming and insulting letters to others, or who, in short, utters any thing with an intention to hurt his neighbour's character.

But there are also cunning and indirect ways of defamation; thus, for example, when any one, under the semblance of praising another, mixes his praise with a degree of mysterious, but pointed censure, leaving the person to whom he speaks, in doubts, and subject to much misunderstanding, and thereby gives him occasion to make many dangerous reflections on the character of the individual spoken of; while, perhaps, to these reflections he makes no reply, but at the mention of his name, draws a sigh, or shakes his head, or coolly replies to all that has been inferred by a murdering sort of tacit acquiescence. Thus, it is possible to condemn a man even by silence; and this condemnation is the more iniquitous, on account of its proceeding out of a subtle and wicked heart.

Antidotes against lying.

In order to avoid the above mentioned vices,

we ought constantly to preserve in remembrance this truth, “ *do not that unto another which thou wishest not to be done to thyself;*” and to rest assured, that the person who is accustomed, by his wicked tongue, to injure the character of his neighbour, or to mingle his words with falsehoods, will, in justice, inevitably experience the same treatment himself; for he cannot avoid being considered as a dishonourable, inconstant, and foolish man. Hence, every one ought to desire, with *Sirach*, that their mouth may be in their heart, and not the heart in their mouth; and to pray with David, “ Set a watch, O Lord, before my mouth; keep the door of my lips.”

But we may, and we ought to open the door of our lips, to glorify God, and sing praises to his name; boldly to confess the truth; to defend another's name and honour against calumny and false accusations; to praise the meritorious, and thereby render due respect to virtue; as also to reprove the vices of others with an affectionate and sincere desire of their reformation.

XIV.

The tenth commandment is a full explanation of the foregoing commandments; and it requires, that we should not only refrain from doing evil, but also not desire it in our hearts.

The words of the gospel are clear : “ Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ;” Mat. xv. 19. Therefore, in this commandment, God, by condemning every evil desire, cuts down evil at the root, and dries up the flood of iniquity at the very fountain head. Thus, the fifth commandment requires, that we should render due honour to the higher powers, and this commandment, that we should always be well disposed towards them in our hearts. The sixth commandment forbids the taking away our neighbour’s life, and this forbids the very desire of so doing, or every internal emotion of anger towards him. According to the seventh, we must refrain from every unlawful fleshly lust ; this forbids the very inclination to this evil. The eighth and ninth commandments forbid the taking away of another’s property, and injuring his good name by evil speaking, and this forbids the very thoughts of so doing.

Conclusion of the explanation of the commandments.

In this salutary law of God’s commandments, are contained eternal truths, which form the perfect rule of a godly life. O how happy are those who delight in the law of the Lord, and meditate

on it day and night ! who rejoice in the embraces of virtue, and find the reward of their own good deeds within themselves, that is, peace of conscience ! And this consideration exceeds every other object that can be desired, that the God who loveth them will continue to love them eternally, and will be united to them in a state of inconceivable bliss, according to these words of our Saviour : “ If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.”

Notwithstanding, though we should make ever so great advances in fulfilling the commandments of the Lord, and whatever degree of progress we may make in virtue, yet, when we consider, that all this is the fruit of divine grace, and that all our virtues are mixed with imperfections, we have not the least cause of self exaltation ; but rather to keep in continual remembrance the words of the gospel : “ When ye have done all those things which are commanded you, say, We are unprofitable servants ; we have done that which was our duty to do.”

Woe to the despisers of the holy will of the Lord, who, preferring sensual pleasure to spiritual, turn away from divine virtue, and, like dumb beasts, live the slaves of their own corrupt

passions. Even their present existence is more like death than life; but this evil is the more terrible, on account of its not ending with this life; for it subjects them to judgment in another, where the law itself will be the witness and judge of all their actions, even that very law which they now despise. For, according to the apostle, “as many as have sinned in the law, shall be judged by the law,” Rom. ii. 12.

XV.

The co-operating influence of divine grace is necessary to the keeping of God's commandments; which, like every other good, is obtained through prayer.

Man being, in a spiritual sense, weak indeed, and unable of himself to choose that which is good, (as we have sufficiently shewn above), needs the all powerful grace of God to make up these deficiencies, by elevating his mind to the understanding of saving truth, and directing his heart to desire and attain real happiness. Of this the gospel not only informs us, but assures us, that our gracious God is always ready to help us in this work, which is so necessary to make us truly happy. “Without me,” saith our Saviour, “ye can do nothing;” for, “As the branch cannot bear fruit of itself, except it abide

in the vine ; no more can ye, except ye abide in me," John xv. 5. And, in agreement with these words of the Master, is the reasoning of his chosen vessel, 2 Cor. iii. 4, " And such trust have we through Christ to God-ward : not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God."

This gracious assistance of our weakness to enable us to fulfil the will of our Maker, is not only necessary in spiritual concerns to direct us aright on our way to eternity, but in all things which respect even the present life. For the Lord is the Supreme Governor of all things, and he, from the light of his holiness, beholds all, and grants unto every creature a fit and proper portion of enjoyment, according to his infinite wisdom and goodness. In reference to this, St James has written, That " every good gift and every perfect gift is from above, and cometh down from the Fathér of Lights." Therefore, in order that we may always be assisted by the liberal gifts of our heavenly Father, we ought to offer up our hearty desires to him, and by sincere prayers knock at the door of his mercy. It is true that God knoweth before we ask what we stand in need of, and knows also what is proper to bestow upon us ; but though this is the case, it frequently happens that a man does not receive

even that, which otherwise he would have received, had he, by fervent prayer, out of a pure heart, brought his inclinations to agree with the will of his gracious Maker.

What is Prayer?

Prayer is an offering up of our desires to God, and the supplication of spiritual good from him.

That our prayers may be accepted of God, and effectual, it is necessary,

1. That we ask of him those things which he has prescribed in his word. For as a man who is unenlightened by the Holy Ghost cannot know in what his real happiness consists, so he is also unacquainted with what he should ask in his prayers. The great apostle confirms this, Rom. viii. 26, “ The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

The Holy Spirit in his word, has revealed to us, that we ought first of all to seek the kingdom of heaven, and the righteousness thereof, that is, the means by which it is obtained. And that we should beg for this salvation of our souls immediately from God, that is, with the undoubted assurance, that this our petition is pleasing to

God ; but other blessings, such as health, long life, riches, honours, pleasure, ought always to be prayed for conditionally, that is, by adding, “ if it be agreeable to his holy will, and if he, with his omniscient eye, foresee that such blessings shall be for our good.”

2. That our prayers be offered up with a fervent and contrite spirit, with unfeigned confession of our poverty and need ; and, in the words of the repenting prodigal son, “ How many hired servants of my father’s have bread enough, and to spare, and I perish with hunger !” Luke xv. 17. For a man of himself has nothing, nor can he have any thing, unless our heavenly Father open his liberal hand.

3. That the hope of acceptance in all our petitions be grounded on the precious merits of our Saviour Jesus Christ, with the firm assurance on our part, that the death and shedding of our Redeemer’s blood for us, can alone be efficacious to incline the divine mercy to grant us our desires. For without this, our prayers, proceeding from a sinful heart, and from unworthy lips, can have no effect. The certainty of this, the Son of God himself hath clearly made known to us, in plain words : “ Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you,” John xvi. 23. And the bless-

ed Paul hath strongly declared the same truth: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32.

XVI.

What we ought to ask from the merciful God in our prayers, is all contained in the following prayer of the Lord.

Our Father who art in heaven.

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts as we forgive our debtors.

And lead us not into temptation; but deliver us from evil.*

For thine is the kingdom, and the power, and the glory, for ever. Amen.

Though this prayer, which our Lord Jesus Christ taught us himself, is very clear; yet, as it contains in itself all that a man can ask from God, an illustration of it will therefore be useful.

* The Slavonian has it, "But deliver us from the subtle one," or "from the wicked one."

An Illustration of the Lord's Prayer.

Our Father who art in heaven.

Almighty God and our Creator, who, according to thy nature, art not confined to any place; yet in heaven particularly revealest thy glorious presence : thou hast loved us thine enemies, according to thine unutterable mercy; and through the mediation of thine own beloved and only begotten Son our Lord Jesus Christ, hast adopted us to thyself, and by thy Spirit in our hearts criest, Abba, Father ! And by this unutterable cry thou assurest us, that sooner shall an earthly parent forsake her children, than that thou, most merciful Father ! shouldest despise the prayers of thy sons, united to thee through grace, and not hearken with bowels of mercy to their needy requests. Through this infinite goodness we are animated by hope, and in deep humility offer up to thee the prayer of faith.

Hallowed be thy name.

Bring us to the knowledge of thy truth : open our eyes to behold wonders out of thy law : give peace unto thy church, which thou hast formed by the light of the ark of thy truth ; and for the attainment of this, may all the lights of thy law

be preserved from error, and gathered into thine only flock, to thee the only Pastor. Also save us from wicked works, by which thy blessed name is offended; and grant us to increase in love unto thee, and in virtue, so that the world may behold our good works, and glorify thee our heavenly Father.

Thy kingdom come.

Thou hast brought us out of darkness into thy marvellous light, and hast established our hearts with the hope of eternal life; we being governed here by thy word and spirit, hasten in our desires to thy eternal rest; only, do thou remove snares, and convince those of their great guilt who oppose thy gospel, that we may live quiet and peaceable lives; and at last leaving this present world and valley of tears, may be transported into those blessed and holy habitations, where thou thyself art all and in all.

Thy will be done in earth as it is in heaven.

And though our corrupt will lead us from thy saving way, and we attach ourselves to fading beauties, and are vexed with raging passions; yet do thou, by the all powerful influence of thy Spirit, subdue it to thine own will, which is good and perfect; that we may obey all thy com-

mandments with joy and without murmuring, and firmly believe, that thou directest all things by infinite wisdom, and overrulest them for good. Bestow also strength upon our weakness, that we may perform here on earth the duties appointed us by thee, faithfully and cheerfully, even as thy holy angels fulfil thy will in heaven.

Give us this day our daily bread.

And as we still bear along with us a wearisome life, and wear a body loaded with infirmities, do thou condescend to bestow upon this weak frame of ours a part of thy bounty, granting us the necessaries of life; bestow fruitful seasons, increase the fruits of the earth, bless our labours and callings, strengthen our bodies with health, that we may know thereby that thou art the only fountain from which all blessings flow, and that without thy blessing all our cares and labours are vain.

And forgive us our debts, as we forgive our debtors.

Yet, notwithstanding that we partake of thy innumerable blessings, we do not render unto thee, our benefactor, due gratitude. We transgress thy divine law every hour, and do not subject ourselves to thy holy will; we abuse thy li-

beral gifts, and thereby we offend the more against thy goodness, so that we remain debtors, and are subject to thy just wrath on account of our sins. But, O Lord ! enter not into judgment with thy servants, for no flesh living shall be justified in thy sight. According to thine inexpressible mercy, forgive all our sins, for the sake of the infinite merits of that blood shed for us on the cross, of thine only begotten and well-beloved Son, our precious Mediator, Jesus Christ. For which, as a token of our gratitude, we resolve and earnestly desire to forgive joyfully all the sins of those who have trespassed against us, or offended us ; only let thy ready grace be our help.

And lead us not into temptation, but deliver us from evil.

Forgive not only our past transgressions, but keep us in future from falling into sin. Thou knowest the nature of our weakness, so prone to sin, and seest with how many waves of misery we are encompassed in the ocean of this world ; the flesh enticeth us through passions, the world by its charms, the devil through his wiles ; preserve us, most gracious Lord, from being taken in these snares. Remove temptations, and quench the darts of the wicked one, that none of us may

be overcome of them, and fall into the abyss of despair. But if it be thy paternal will, for our correction, to suffer us to fall into temptation,—thy will be done! Only support our spiritual weakness by thy omnipotent hand, that we may not fall back in our blessed course, and that thy strength may be made perfect in our weakness.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

We also believe that thou wilt not despise our prayer, O heavenly Father! Thou art all-powerful, and canst do all things, and thou art also infinitely good, and desirest to bestow upon us all good. Thou hast assured us by thine own blessed voice in the gospel, that we undoubtingly may hope to receive all that we ask from thee, in the name of thy well-beloved child Jesus. But, above all, we pray that the blessings which we receive from thee may not be unto our, but unto thy glory. Amen.

APPENDIX,

CONTAINING AN ACCOUNT OF THE
ORIGIN AND DIFFERENT SECTS OF DISSENTERS IN RUSSIA.

THE national church in Russia gives the general name of *Raskolniks*, or Schismatics, to all the sects which have at different periods renounced her communion ; but these separatists uniformly style themselves *Starovertsi*, or *Believers of the old faith*. By the few ecclesiastical writers who have mentioned the Raskolniks, their origin has in general been ascribed to the alterations that were made in the books containing the church service, about the middle of the 17th century, in the time of the Patriarch *Nikon*. According to the Russian annals, however, there existed schismatics in the Russian church two hundred years before the days of Nikon ; and the disturbances which took place in his time only proved the means of augmenting their number, and of bringing them forward into public view.

The first of these schismatics made their appearance in Novogorod, under the name of *Strigolniks*, about four hundred and fifty years after the introduction of Christianity into Russia, at a time when the nation was groaning under the yoke of Mohammedan oppression, and the affairs of the church were involved in confusion. The founder of this sect is said to have been a Jew named *Horie*, who, in the reign of Ioan Vasillivitch I. came from Kieff to reside in Novogorod, and there began to preach Moses and the prophets, and to mix the observances of Judaism with the doctrines of Christianity.

The first whom he prevailed with to embrace his opinions, were two priests, *Denis* and *Alexie*, who immediately became zealous judaising teachers, and in a short time obtained a great number of followers in Novogorod. *Alexie's* zeal for the renewal of the old dispensations, indeed, was carried so far, as to induce him to change his name into Abraham, and to call his wife Sarah. Nor can there be the smallest doubt, that in this attempt to renew the ceremonial law, and incorporate it with the gospel, they found considerable assistance in the analogy which exists between the numerous and complex ceremonies of the Greek Church, and the service of the Jewish Temple.

Multitudes in Novogorod and Piscoff, having by their means been converted to the new system, both Denis and Alexie, through the influence of some of their disciples, were appointed to two different churches in Moscow, where, by secretly disseminating their doctrines among every class of the people, and particularly among the priests, the number of their adherents was greatly increased, and even some of the bishops were infected with this heresy. This sect at last became so powerful, that towards the end of the fifteenth century, in the time of the Metropolitan of Moscow, *Zosimes*, who was himself accused of following their opinion, a general council of the Russian clergy was held in that city, for the purpose of putting a stop to their progress. In this council the errors of the Strigolniks were condemned, and persecution excited against them. But notwithstanding the severities of fire and sword, which were employed to terminate this schism, it daily became greater, and acquired new additions of converts from the established church.

Soon after this, one *Karp*, a deacon, having been excommunicated by the church for his heretical opinions, began to accuse the higher ranks of the clergy for selling the offices of the priesthood, and of having corrupted the church of Christ to such a degree, that the presence of the

Holy Ghost was no more to be found in her ordinances. By these, and similar accusations, *Karp* drew away more of the people after him than ever Denis and Alexie had done ; and notwithstanding the persecution to which his disciples were exposed, they daily increased in number.

In order to heal this schism, and to bring these wanderers back again into the bosom of the church, the patriarch of Constantinople, *Antonies*, sent a conciliatory epistle to the heretics of Novogorod, who had been led away by the errors of Karp the Strigolnik, in which this father of the Eastern church endeavours to refute what he denominated the blasphemies of Karp against the clergy, and to prove to them that the priests ought to live by the altar ; and that it was the duty of good Christians to obey their spiritual leaders, and render them due reverence as the ambassadors of Jesus Christ. The patriarch *Philophie* sent a similar epistle to Piskoff ; but these admonitions were altogether ineffectual, and the flames of persecution were rekindled against the Strigolniks. Hence, to avoid their persecutors, numbers of them fled from Novogorod, Moscow, Piskoff, and other places, and took refuge on the frontiers of Sweden and Poland. *

* Several of the above particulars are taken from a work written in the end of the fifteenth century, called *Prosvetitel*,

The schism of the Strigolniks was small, however, in comparison with that which soon afterwards followed, from the attempt which was made to correct the numerous errors which, through the multiplication of transcripts, and the ignorance of copyists, had crept into the manuscript books containing the service of the church.

This attempt originated with the grand Prince Vasilie Ioanovitch, who, at the instigation of the Metropolitan of Moscow, *Varlam*, in 1518, sent a petition to the holy fathers of Mount Athos, for a learned monk, to come into Russia, and assist in the correction of the church books. In compliance with this request, these learned fathers made choice of a monk called *Maxim*, a Greek, who was complete master of the Slavonian and Greek languages, and sent him into Russia, where he met with a kind reception from the Tzar and Metropolitan at Moscow. Here he was appointed to live in the *Tschudoff* monastery, and without delay to undertake the arduous task of correcting upwards of twenty folio volumes. These he was ordered carefully to compare with the Greek originals, and the first Slavonian translations. In this employment he laboured without intermission

or the "Enlightener," against the errors of the Strigolniks, by the *Hegumin* Joseph of *Velikalamsk*, who died in 1516.

for nine years, but was not permitted to bring it to the desired conclusion, for the old leaven of the Strigolniks began to work against him. A rumour was industriously spread among the people, that in place of correcting, he was interpolating the holy books; and such was the violence of the persecution to which this unfounded suspicion exposed him, that he was at last forced into exile and bonds, being banished to the Troitska monastery, fifty miles from Moscow, where, after an imprisonment of thirty years, he ended his unfortunate life in 1555.

Tzar Ioan Vasillivitch II. on ascending the throne, being solicitous to finish what his father had so inauspiciously begun, called a general council in 1550, in which he himself presided, along with *Makarie*, the Metropolitan of Moscow. At this assembly of the Russian clergy, various regulations were drawn up for the better government of the church, whose affairs, in many respects, were thrown into the greatest confusion; and as an indispensable part of these regulations, it was resolved, that the church books should be corrected, and uniformity introduced into the service throughout the empire. To give effect to this resolution, accordingly, the priests and deacons were commanded to deposit all the books belonging to the churches, in the cathedrals of

their respective dioceses, for the purpose of being accurately compared by the bishops and chief priests with the originals, or with the first translations.

It was to little purpose, however, that these regulations were made, and these commands given; for, at that period, those who were appointed to correct, and superintend the correction of the holy books, were in general as ignorant as the common priests who presented them: so that these ineffectual measures, in place of doing good, only gave occasion to the ignorant and turbulent persecutors of the unfortunate Maxim, to sow the seeds of division more extensively among the superstitious multitude.

Yet, though foiled in his first effort, this wise and warlike prince, about fifteen years after, resolved upon using more effectual means, both to procure and preserve uniformity in the church books; and with this view, sent to Venice for printers, and erected a printing office at Moscow in 1564, where in the same year the book of the Acts of the Apostles was published. The printing thus favourably begun, was carried on successfully during the life of *Ioan Vasillivitch*, and also under his successor *Theodore Ioanovitch*, in whose reign *Job*, Metropolitan of Moscow, was ordained patriarch of all Russia. Under the su-

perintendence of the patriarch, much was done to reform the irregularities which existed among the priests and monks, to correct the holy books, and to publish printed editions of some of them. For want, however, of a sufficient number of learned men to execute this work, it was not brought to a desirable close.

The political troubles which took place in Russia about the beginning of the 16th century, in consequence of various pretenders to the throne, and the attacks of the Poles and Swedes, not only put a stop to all these attempts at ecclesiastical reformation, but in a great measure rendered unavailing all that had been done for many years before. Whilst these very attempts were going on, the secret followers of the Strigolniks were employed in perverting the minds of the common people, and exciting their disaffection to the pastors and rulers of the mother church.

In 1654, Tzar Alexie Michaelovitch, called council of the chief dignitaries of the Russian church, for the same purpose that Ioan Vasillivitch I. had assembled one, upwards of a century before. At this council the Tzar presided, together with the patriarch Nikon, and five Metropolitans, five archbishops, eleven archimandrites, and thirteen protoires. Here it was resolved, that, in consequence of the various readings, not only

in the manuscripts, but also in the printed copies of the church books, measures should be adopted to get a corrected transcript of them made out according to the Greek originals. It was farther agreed, that all the ancient copies found in monasteries and churches, both in the Greek and Slavonian languages, should be collected and sent to Moscow, for the purpose of assisting those to whom the work of correction should be entrusted. At the same time, the Tzar sent an epistle to the patriarch of Constantinople, informing him of what had been proposed and agreed to in the council, and requiring the advice and co-operation of the eastern clergy. In answer to this, in the following year, the patriarchs of the East sent to the Tzar about 500 volumes of Greek manuscripts of the church books, some of which were six and others seven hundred years old. *Makarie*, patriarch of Antioch, also came into Russia, and in 1655 another council of the chief clergy was called, at which he was present, along with Nikon, patriarch of Russia, and *Gabriel*, patriarch of Siberia.

Thus the correction of the church books was again undertaken; but was still left unfinished, in consequence of the disagreement which took place at that time between Nikon and the Tzar. Tzar Alexie Michaelovitch, however, was deter-

mined to have the work accomplished, and accordingly called another council in 1667, at which the patriarchs of Alexandria and Antioch were present, with a number of the Metropolitans and bishops of the Eastern church. At this council, Nikon was degraded from his high office, for his ambitious and audacious conduct in excommunicating the Tzar, and Joseph was ordained patriarch in his place. The correction of the church books was also brought to an end, and measures adopted to furnish the churches with correct printed editions, in place of the former manuscript copies.

While the Tzar and the chief clergy were engaged in this important and necessary work, and in regulating the affairs of the church, in order to have the service uniform throughout the whole empire, the Strigolniks secretly were zealous in creating disaffection among the people towards their spiritual leaders, under the old pretext, that instead of correcting, they were employed in corrupting the holy books, and were evidently changing the faith of their fathers, so that the visible church was now become a den of thieves, and the presence of the Holy Spirit withdrawn from her ordinances.

Under these turbulent leaders, the ancient manuscript copies of the church books, and of the Scriptures, together with the old pictures, were

eagerly sought after, and considered as the only charter of their hope and inheritance of eternal life.

One of the most zealous and distinguished of these sectarians, was a priest called *Nikit*, who, under the pretence of defending the old faith, had an active hand in producing the rebellion, which in 1682 took place in Moscow among the *Strelitzi*. So daring and enthusiastic was Nikit, that he was accustomed not only to harangue the multitude in the public places of Moscow, but even to enter the churches in the time of service, and declaim against the patriarch *Nikon* and the clergy, whom he indiscriminately styled the servants of antichrist.

This happened in the reign of Ioan and Peter, who, with the view of preventing the evil consequences which were likely to ensue from this convulsion, ordered a council of the chief clergy to be held, in which the objections of Nikit and his party were to be answered, and, if possible, the differences between them and the church reconciled. This council consisted of eleven metropolitans, four archbishops, and a number of the lower clergy, with the patriarch at their head. Here Nikit and his party accused the whole council of having abandoned the faith of their fathers, and of following the antichristian opinions of Nikon

the patriarch ; and when the contest became hot between Nikit and one of the archbishops, the former smote the archbishop on the breast in presence of the whole council, and then came out among the multitude, exclaiming that he had confuted and overcome the followers of the antichristian Nikon.

At last, however, Nikit was laid hold of by the civil law, condemned, and executed, together with the ringleaders of his party ; and having thus suffered in defence of the old faith, he is considered as a martyr by the present Raskolniks.

The chief causes of disaffection in these sectarians towards the mother church, appear to have been the numerous corrections which were introduced into the printed copies of the church service ; for though these were absolutely necessary, both to restore the right meaning of the text, and to render the service uniform throughout the empire ; yet these men being too ignorant themselves to examine into the truth of the first, and unwilling to admit the smallest necessity for the second, allowed themselves to be persuaded through the subtle insinuations of a few illiterate and enthusiastic leaders, that the days of antichrist were now come, and that the visible church had fallen under his power.

After Nikit, the next who appeared at the head

of the Raskolniks in Moscow, was a priest called *Kozma*, who, in order to avoid the fate of his predecessor, fled, in 1668, with a number of his adherents, from Moscow, and took refuge in the Ukrain, on the borders of Poland, at a place called *Staradubofsk*, which even at this day is one of the principal seats of the Raskolniks. Here they were soon joined by multitudes of the common people from every quarter of the empire.

Such only were admitted as brethren by *Kozma*, as conformed to the following conditions : Those who have been baptized since the days of Nikon, shall be rebaptized ; and such as were baptized before the days of Nikon, shall be anointed with ointment according to the ordinance of the chrism. Preparatory to either of these mysteries, forty days of fasting and prayer were appointed, and the strictest charges were laid upon all the members of this new society to have no connection with heretics, either in prayer, in eating, or in drinking ; strictly to avoid argument with them on the cause of their separation from the church ; and never to perform their devotions in the churches of heretics, or before their new pictures of the saints.

While this first church of the Raskolniks at *Staradubofsk* was forming, another no less numerous was soon after founded at *Vetka*, only

about sixty miles from Staradubofsk, under the protection of a Polish *Pan* or nobleman, called *Halitskey*. And not only in these two places in the Ukrain, but along the whole borders of Poland, westward to Revel, the descendants of the ancient Strigolniks were joined by great numbers of people from every quarter, who fled thither with their old books and pictures from the persecutions to which they were exposed in the interior of the empire.

In those parts the ancient Strigolniks were now known under the name of *Starobredsi* or *Old Ceremonialists*, and were peculiarly numerous about Narva, as appears from an epistle which their brethren in Novogorod sent them in 1692, in which they admonish them to stedfastness in the good old way of their fathers, and to have no connection with the unbelievers, either in eating or drinking, or any other way which could be avoided.

About this time, also, one *Stephen*, a priest, followed the example of Kozma, and began to form a new sect of the Old Believers, without rebaptizing them. In this he differed from Kozma; but most cordially agreed with him in condemning the disciples of *Nikon*, who among the *Starovertsi* at that time was only another name for antichrist.

While these sects were forming on the borders of Poland, the spirit of dissent had spread throughout every part of the empire, even into the heart of Siberia. There an Armenian called *Astoman*, having been exiled along with several others from Kazan to Yeniseisk, for propagating heretical opinions in that city, availing himself of the general odium which the Russian clergy had incurred by the late changes, zealously disseminated his schismatical opinions, and was eminently successful in that quarter, in turning away the people from the national church.

On the death of the first leaders of the modern Raskolniks, some of the sects resolved to admit runaway priests into their communion, and to acknowledge their ordination on condition of their becoming Old Believers; but others of them appointed their own spiritual leaders from amongst themselves, without paying any regard to the ordination of the mother church. It was this that gave rise to the grand division which still exists among the Raskolniks, into *Popofschins*, or such as admit priests from the national church; and *Bespopofschins*, or such as either have no priests at all, or priests of their own ordination.

Before, however, mentioning the peculiarities of the different sects which now exist in Russia under these two general designations, it may be

proper to premise a few observations, in order to avoid repetition, and to give the reader a more distinct idea of the present state of the Russian dissenters.

The difference between the national church and the most numerous sects of the present Russian dissenters, does not properly relate to the grand articles of faith; for they, like the established church, hold the Nicene creed to be the symbol of their belief; but they refuse to join the established church, because they say that in the time of Nikon, the church books and ceremonies were in many places changed, and heretical practices and opinions introduced. The contest, accordingly, between the greater part of the Raskolniks and the church, is not whether pictures should be used in divine worship, but whether old or new ones should be used: not whether upwards of twenty volumes folio, containing their church service, teach doctrines agreeable to the word of God, but whether they should hold the old manuscript copies of them to be genuine, or receive those which had been corrected and printed in the time of Nikon. It was to no purpose that their opponents attempted to convince them that the Slavonian copies which they possessed were not originals, and on that account could not be standards by which to try other

translations. All objections were answered by one position,—According to these books, our fathers believed and are saved, and through the same belief we hope to be where they now are.

Thus it is evident that the great schism which took place in the Russian church, in the end of the 17th century, was wholly founded on ignorance and misunderstanding, and arose, in a great measure, perhaps, from the incautious way in which the ecclesiastical reform at that time was made. Indeed, when we view the various unsuccessful efforts which were at different times employed to correct the church books, and the extreme ignorance in which the clergy of all ranks were then involved, not excluding even those who were engaged in this important undertaking, we have little cause to be surprised that the people should have at last become distrustful of the intentions, as well as of the abilities of their spiritual leaders.

The dissenters of the present day have laid aside many of the absurd and ignorant opinions which distinguished their ancestors, and indeed the greater part of them are usually better versed in the Holy Scriptures than their neighbours. I have sometimes met with common peasants belonging to the Raskolniks, who were well acquainted with the Scriptures, and could quote them in support of their opinions with great

readiness; and though, at first, their forefathers were such enemies to printed copies of the Scriptures, yet I have more than once found a printed folio copy of the Bible in the hut of the Raskolnik.

The Raskolniks, in general, are distinguished for their exemplary morals. A Raskolnik has scarcely ever been known to have had a suit at law against a brother. They are studious in settling all their disputes among themselves, and this is usually done by arbitration. Most of the opulent Russian merchants in Petersburg, Moscow, and the other great towns of the empire, are Raskolniks; and not only foreigners, but even the Russians themselves, depend more upon their integrity in dealings than upon others. But the severe persecutions to which they have at different times been subjected, have made them exceedingly shy and cautious in making known their opinions; and as they are not allowed to publish any thing in their own defence, it is difficult to obtain correct information with respect to their different sects and numbers; all that has as yet appeared on these subjects, having been brought forward by their opposers. Many of them also conceal their opinions, and the particular sect to which they belong: a circumstance that is occasioned by the general odium which is still attached to the name of Raskolnik. However, after the various unsuccessful attempts which had

been made by government to bring the Raskolniks again into the bosom of the church, Catherine II. at last, in 1785, published a manifesto, in which permission is granted them to use the old manuscript books, and they are entreated to receive regularly ordained priests from the mother church. This proposition has been embraced by many of them, and all open persecution, since that time, has ceased.

From the above causes it is almost impossible to ascertain the number of dissenters of different denominations in Russia, who are scattered throughout every province, and are particularly numerous in the chief commercial towns, and in the southern parts of the empire ; but, on a moderate calculation, they are supposed to amount to about two millions. Thus, though the great body of these people are, properly speaking, Greek Christians, that is, hold the principal doctrines, ordinances, and ceremonies of this church, and only differ in ceremonial trifles ; yet there are other sects, in general, less numerous, who have renounced both the old and the new books and pictures, and have formed a peculiar creed for themselves.

Having premised these few observations, we now proceed to the general division of the Raskolniks into *Popofschins* and *Bezpopofschins*.

I. OF POPOFTSCHINS.

Under this denomination, as was formerly mentioned, are included the different sects who, properly speaking, admit of the ordination of the mother church. Most of their priests, accordingly, are such as have been brought up in the church; but who, from various causes, have left her communion.

The great body of the Russian dissenters belong to this general denomination, which comprehends a number of distinct parties, differing from each other in matters of little moment, compared with those in which they agree. Among these sects, the following are the chief:

1. *The churches at Vetka and Staradubofsk*, usually denominated *Starobredsi*, or *Old. Ceremonialists*. We have already noticed when and by whom these two churches were founded. For many years after their formation, they continued to increase daily; and from the great numbers of people that joined them from every quarter, of whom many were slaves, who no doubt were influenced by a desire to escape from bondage, as well as to enjoy liberty of conscience, the government was at last roused to put a stop to this migration

into Poland, and to prevent separation from the mother church. Accordingly, in 1735, when the civil power began to use coercive measures to draw these people from their retreats, and bring them back again into the bosom of the church and empire, the church at *Vetka* was found to consist of upwards of 30,000 people of every condition. Here were wives who had left their husbands, husbands who had forsaken their wives; children who had left their parents, parents who had forsaken their children; and the most numerous of all, were slaves who had fled from their masters.

At *Staradubofsk*, the society was composed as that of *Vetka*, and was found to consist of upwards of 50,000 members. These were divided into seventeen prosperous villages, many of which were equal to Russian towns.

The dissenters of *Staradubofsk* have enjoyed peculiar privileges since the time of Peter the Great, to whom they rendered essential service in the time of Mazip the rebel, and at the invasion of those quarters by Charles XII. On this account they have been very prosperous, and many of their members are scattered through every part of the empire, who are zealous in adding to their number and respectability.

But the church of *Vetka*, though only about sixty miles distant from that of *Staradubofsk*, was

not so favoured with the Imperial protection. In consequence of having had recourse to some improper means for obtaining a bishop, they provoked the hand of the civil power; and in 1735, a Colonel *Sitin* was sent against them, who surrounded Vetka with five regiments of soldiers. Numbers of the members he compelled to enter the military service, and the rest he dispersed in small parties into different quarters of the empire. Not satisfied with this, *Sitin*, in the true spirit of a persecutor, opened the grave of Theodocia and of some others, who had been the founders of this church, took out their coffins and bones, burnt them before the eyes of their disciples, and strewed their ashes to the four winds. He also reduced to ashes their churches and habitations, and no doubt thought that he had at once put an end to the heretics of Vetka.

Persecution, however, whether directed against truth or error, the ignorant or the learned, will ever be held in abhorrence by every liberal mind, because it is a violation of that sacred and innate principle in the mind of man—liberty of conscience. This is the grand reason of its having ever tended to advance the very cause, whether right or wrong, which it endeavours to suppress; and for this reason also, the liberal and enlightened mind will ever compassionate those who suf-

fer persecution for adhering to their religious opinions, though these should consist of the grossest errors.

The members of the church of Vetka being thus scattered into every quarter of Russia, wherever they came, naturally proclaimed to others the cause of their dispersion, and the cruel manner in which they had been treated; so that this persecution afforded them thousands of opportunities to make new proselytes to the old faith. Hence, in the course of five years, the churches at Vetka were again built, and their members became more numerous than ever. Those also who had been driven from them, and had it not in their power to return, promoted the interests of the common cause wherever they resided, by collecting money, and sending it to their assistance.

This state of growing prosperity was the cause of the new persecution to which they were subjected in the year 1764. The old believers at Vetka, however, got previous information of the storm which was again gathering around them, and many of them fled into Poland, while others took refuge among their brethren of Staradubofsk. Yet, notwithstanding this precaution, about 20,000 of them were seized, and most of them were sent to people the wilds of Siberia. After

this, the scattered flock, in different parts of the empire, still continued to increase in numbers; and the descendants of the church of Vetka are, to the present day, one of the most numerous bodies of the Raskolniks.

The Old Ceremonialists of *Staradubofsk*, are also very numerous, particularly in the governments of *Tscherniga*, *Ekaterinaslav*, *Harkoff*, *Mogileff*, and along the borders of Poland, where they are supposed to amount to several hundred thousands. They have a great number of churches, besides monasteries, and nunneries. Ever since the days of Catherine II. persecution of an external kind has ceased against every sect of the Raskolniks; and this toleration has done more to put a stop to separation from the national church, than all the coercive measures formerly employed;—a fact which is admitted by the very priests of the mother church who have written against them.

2. *Diaconoftschins*. This sect formerly belonged to the church of Vetka, and the founder of it was one Alexander, a deacon, from whom they take their name. The chief cause of their separating from the Vetka Raskolniks related to the administration of the mystery of the chrism to such as were admitted into that society, and to the proper form of the cross. Alexander left the communion of the church of Vetka

in 1706, and began to establish his sect in the government of Nijnia-Novogorod, at a place called *Kirjatsk*, where many of his disciples are still to be found. They are divided into three or four different sects amongst themselves, who are all equally zealous in their opposition to the mother church.

3. *Peremazanofschins*, or *Reanointers*. This sect also sprung from the church of Vetka, from which they separated about the year 1770. They agree almost in every respect with the *Old Ceremonialists* of Staradubofsk. Such as join them, they reanoint with the mystery of the chrism. They are exceedingly numerous in Moscow. In 1779, they held a council in that city, in which there were present about 300 of the leading men of the *Reanointers* and *Old Ceremonialists* of Staradubofsk. The particular subject to which its discussions related, was the propriety of reanointing such as joined them from the established church. This was opposed by the members from Staradubofsk, who alleged that there was no valid reason for adopting this practice, since their church did not rebaptize such as joined them from other communions. The reanointers, however, insisted on the propriety of admitting members by the mystery of the chrism, according to the practice even

of the ancient mother church, who, when she admitted into her communion heterodox Christians, did not rebaptize, but anointed them. Thus the difference could not be reconciled, and therefore the reanointers still remain a distinct sect.

4. The *Epefanofschins*. This sect takes its name from a monk of Kieff, who, in 1724, by forged letters and recommendations, got himself ordained bishop by the metropolitan of *Jesse*, and who, on this account, having been called to account by government, died in confinement at Kieff. Those who were attached to him held him to have been a legal bishop, and therefore look upon him as a martyr, and visit his tomb in that city. They are not numerous ; and though they have some trifling peculiarities, are nearly the same with the Old Ceremonialists of Staradubofsk.

5. The *Tschernaboltsi* began in 1775, among the old believers of Staradubofsk, from whom they differ in the three following points. *First*, they refuse to give an oath ; because they say Christ forbids swearing of every kind. *Secondly*, they hold it unlawful to shave the beard, and therefore refuse to furnish recruits to the army, because the persons so furnished must take an oath of allegiance to the sovereign, and also lose their beards. *Thirdly*, they refuse to pray for

the Emperor and Imperial family, according to the form prescribed by the holy synod. They also believe the end of the world to be at hand, admit to their sect by anointing, and in other respects hold the Greek faith, and observe the ceremonies of the church according to the old ritual.

Besides these, there are still several other small sects connected with the Popoftschins; but those already described are the chief, and most of their divisions are merely about trifles, which those who were resolved on becoming the leaders of a religious party were sure to represent as essentials, and thereby ensnared the unsteady and simple.

II. OF BEZPOPOFTSCHINS.

Under the general designation of *Bezpopoftschins*, are included the different sects which either have no regular priests at all, or refuse to acknowledge as such those men who have been ordained to this office in the established church.

1. *Duhobortsi*. As this sect differs very much in its principles and usages, both from the mother church, and from the other dissenters, we shall be the more particular in our account of it. From among the common peasants, who are in general not only illiterate, but strongly attached

to the external ceremonies of religion, there sprung up all at once a sect, in the middle of the last century, that not only threw aside all the ceremonies and rites of the Greek church, but who also rejected baptism and the Lord's supper.

A sect of this description could not long remain unnoticed, or be secure from molestation, both by their neighbours and by government, especially as both were unacquainted with their principles. Accordingly, they suffered from all quarters continual persecution, being constantly exposed to reproach, and not unfrequently to imprisonment. In their intercourse with their neighbours, they endured the most abusive language, and other insults; and all were ready to construe every action of their lives in such a way, as to point them out the disturbers of the public peace, and as the offscouring of society.

The higher departments of government judged of them according to the reports of the lower departments; and hence many of them were sent into exile, as, if they had been the worst of criminals. In this manner the persecution of the Duhoborts continued, with few intermissions, until the reign of the humane and peaceable Alexander I.

In 1801, the senators *Lopuhine* and *Neledinskoy*, being sent to review the state of affairs in the government of the Ukrain, were the first

who represented these people to the emperor in a true light. According to their representations, his Majesty granted the scattered Duhobortsi permission to remove from the governments of Ukrain and Malo-Russia, and to settle at a place called *Moloshnia Vodi*, in the government of Tauria. Here the Duhobortsi formed two settlements in 1804, and their brethren from the governments of Varonge and Tauria were also permitted to settle along with them.

The name Duhobortsi was already given to this sect in 1788, probably by the then Archbishop of Ekaterinoslav *Amvrosi*, who, by this designation, no doubt intended to point out the heresy contained in their doctrines; for *Duhoborets* literally signifies, a *wrestler with the spirit*. Formerly they were called by government *Ikonobortsi*, on account of their rejecting, with other things, the use of pictures in their worship. But the Duhobortsi call themselves *Christians*, and all other people they denominate *men of the world*.

The origin of this sect is altogether unknown to its present members; for they are in general illiterate, and they possess no written history of the founders of their sect. Their traditionary story affirms, that they are the descendants of Shadrach, Meshach, and Abednego, who suffered for not falling down to worship the golden image

of Nebuchadnezzar. No doubt they intend to intimate by this, that they not only suffer, but are willing to suffer, rather than worship the *Ikons*, or observe the external rites and ceremonies of the Greek church.

The Duhobortsi, till of late, had been very much scattered in different parts of the empire; seldom could as many of them be found in one place as to form a separate village. But, exclusive of those in the southern provinces above-mentioned, they are dispersed throughout the governments of *Caucasus*, *Donkozaks*, and *Archangel*; in *Lapland*, and even in *Irkutsk*, and *Kamtschatka*.

They say also that there are many of their members in Germany and Turkey; but that they are more persecuted in Germany than even among the Mohammedans.

The communication which they have with each other is only occasional; as when any of their number travels into distant provinces on business; however, when affairs of importance happen among them, they send some of their members expressly to give information.

Excepting their principles of faith, the Duhobortsi, in their domestic and social life, may serve as examples to all other sects. In 1792, the governor of Ekaterinoslav, *Kohovski*, in his

reports to the general-procurator, Vesemskoy, at that time, represents the Duhobortsi as leading most exemplary lives; being sober and industrious, diligent in their occupations, and of good and gentle dispositions. The taxes, and other public obligations, they pay and perform punctually, and in this respect were always before their neighbour peasants; otherwise the agents of government in the villages were ever ready to catch an occasion to harass them. Laziness and drunkenness are vices not suffered among them; so that those who are infected with such sins, are excluded from their society.

As soon as we approach, however, and take a view of their creed, we at once see the contrast between it and that of their surrounding neighbours. The Duhobortsi never enter the national churches, or bow before the pictures in time of prayer; they do not cross themselves, or observe the appointed fasts; they take no part in the joys and corrupt deeds of *the men of the world*. These are causes sufficient to separate them for ever from the company of the other peasants, and to expose them to continual persecution.

The Duhobortsi affirm that every external rite, in regard to salvation, is of no avail whatever, and that the outward church, in consequence of her corruption, is now become a den of thieves.

On this account, they confess *that* alone to be the one, holy, catholic, and apostolic church, which the Lord gathered by his appearance, which he enlightens, and adorns, by the gifts of the Holy Ghost, and which on this account is the company of the faithful, or of true believers, in all ages.

In this persuasion they frequently have meetings among themselves, but have no stated place appointed for this purpose, as they account every place alike holy ; hence these meetings are held in the first convenient place they can find. Neither do they appoint any particular days for this purpose, accounting all days alike. They have, therefore, no holidays, but their meetings are frequently held on the holidays appointed by the church, when other people are not engaged in labour; for if they were to work on the holidays of their neighbours, they say, they should subject themselves to double persecution, and might be represented as disobedient to the laws of the empire.

Each of them is at liberty to hold a meeting in his own house, and to invite such of his brethren as are near him to attend. In such meetings, they always sup together ; and should the brother in whose house the meeting is held not be able to provide food sufficient to entertain his guests, in that case they either send themselves,

before hand, provisions for this purpose, or bring them along with them.

Being assembled, they salute one another; the men salute the men, and the females the females, by taking each other by the right hand, and thrice bowing and kissing one another; at the same time every one pronounces a short prayer. These three bows and three embraces, they perform in the name of the three one God, to the purifying of the flesh, and to the rooting out of pride. They take each other by the hand as a mark of their union in love, in calling, in knowledge of judgment, and of the unseen God, who is within them.

In the course of the meeting, they pray one after another, sing psalms, and explain the word of God; but as the greater part of them are unable to read, most of this is performed in their assemblies extemporaneously. They have no appointed priests, but confess Jesus Christ alone to be the only just, holy, pure, undefiled priest, separated from sinners, and exalted above the heavens; he also is their only Teacher. In their assemblies they instruct each other from the Scriptures; every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded from this privilege; for they say, Have not wo-

men enlightened understandings as well as men? They pray standing or sitting, just as it happens. At the end of the meeting they again embrace each other thrice, as at the beginning, and then separate.

What has been said above of their time and place of meeting, regards in particular those Duhobortsi who are scattered among the villages of the peasants; but those that are settled at the Moloshnia Vodi have their meetings in the open air when the weather permits, in two circles, the one of men, and the other of women.

The virtue which shines with greatest lustre among the Duhobortsi, is brotherly love. They have no particular private property, all things are common. After their settling at the Moloshnia Vodi, they were enabled to put this in practice without any hinderance; for they laid all their private property together, so that now they have one general purse, one general flock, and in their two villages two common magazines for corn, out of which every brother takes according to his wants.

They are also hospitable to strangers, and entertain most of them at the expence of their society, having a house built for the express purpose of accommodating strangers. They are also praised for their compassion to such as are in

distress : even the governors of the places where they live have borne testimony to the readiness with which the Duhobortsi assist their neighbours in affliction. Solomon's maxim is strictly observed among them, " A righteous man regardeth the life of his beast," Prov. xii. 10.

Their children are in the strictest subjection to their parents, and, in general, young people among them pay the most profound respect to the aged ; though, at the same time, their parents and elders do not assume any superior power, as it were, over them, accounting them equal in spirit with themselves.

They have no kind of punishments among them except expulsion from their society ; and this takes place only for such transgressions, as prove the person evidently to have lost the spirit of Christianity, since were such a one suffered to remain among them, he would become a stumbling block to the brethren. But as soon as any of them observes a brother guilty of a transgression, he reproves him for his fault, according to the spirit of the gospel. If this is not laid to heart, he is then admonished before two or more. Should he still remain impenitent, he is finally brought before the whole society ; after which, in case of contumacy, he is excommunicated from their society.

It sometimes happens, though seldom, that individuals leave their society without having done any thing to deprive them of its privileges, for no other reason but to have liberty to live as they please ; and it has even happened that wives have left their husbands from the same cause. Such they do not restrain ; but grant them liberty to depart if they will, and divide with them a share of their common property. But those who are excluded from their society, and also such as leave it, may again be admitted, if they give evidence of their repentance, and quit their sinful courses, of which there have been instances.

Their occupations are regulated according to the knowledge of individuals among them. Hence, the merchant engages in merchandize, and the husbandman in agriculture. But as the greater part of them are husbandmen, so the cultivation of the ground is their chief employment ; and in their estimation, this employment is more honourable than all others.

In their society they have no superior powers, such as magistrates to govern and command ; but the society at large governs itself and each individual in it, and they have neither written laws, nor regulations of any kind. Judging according to the spirit of common people in general, it might be expected that the Duhobortsi would be

often troubled with divisions: this, however, seldom happens; for at the Moloshnia Vodi, we find frequently two or three young families all living together in one house.

In respect to the government of their families, the weakness of the female sex, inexperience of youth, and education of children, naturally require the superintendence of age and experience, to preserve order. Hence it naturally follows, that in every family the father is the governor, who is bound to care for the wants of his family, to look after the conduct of his children, to correct their faults and teach them the law of God. When the father dies, the eldest son succeeds him.

The manner of educating children among the Duhobortsi is simple, and peculiar to themselves. As soon as a child begins to speak, the parents teach him to get by heart, short prayers and psalms, and relate to him such passages out of sacred history as are calculated to engage his attention. In this manner they continue to instruct their children till they are of age, in the doctrines of the gospel. When the children have thus learned by heart several prayers and Psalms, they go along with others to their meetings, repeat their prayers, and sing Psalms with the rest. But the Duhobortsi look upon it as the duty of

every parent, not only to instruct his own children, but also, when opportunity occurs, to teach those of his neighbour also, and to restrain them from folly and sin wherever he observes it.

In this way, the sentiments of the parents are, by little and little, formed in the minds of their children, and are rooted in their young minds by the exemplary conduct of their parents. Hence, it has been observed, that the children of the Duhobortsi are distinguished among all other children, like stalks of wheat among oats.

1. The chief and distinguishing dogma of the Duhobortsi is, *the worshipping God in spirit and in truth*; and hence they reject all external rites, as not being necessary in the work of salvation.

2. They hold no particular creed, but only say, in regard to themselves, that they are of the law of God, and of the faith of Jesus. The symbol of faith of the Greek church or the Nicene creed they not only respect, but confess all that it contains to be truth; they merely, however, assign it a place among their common Psalms.

3. They confess one God in three persons, incomprehensible. They believe that in memory we resemble God the Father, in intelligence God the Son, and in will God the Holy Ghost. Also, that the first person is the Father of light, our

God ; the second person, the Son of life, our God ; and the third person is holy rest, the Spirit of our God. The likeness of the three one God : the Father is height, the Son is breadth, the Holy Ghost is depth. These also they take in a moral sense. The Father is high, and none can comprehend him ; the Son is broad in intelligence ; and the Holy Ghost is deep, past searching out.

4. The conceptions they have of Christ are founded on the doctrines of the gospel ; they confess his incarnation, his acts, doctrines, and sufferings ; but in general, they take all this in a spiritual sense, and affirm, that all that is said in the gospel must be perfected in us. Thus, Christ must be begotten in us, be born in us, grow up in us, teach in us, suffer in us, die in us, rise again from the dead in us, and ascend into heaven in us ; and in these different acts they understand the process of regeneration, or of a man's being born again. They say, that Jesus himself is, and was, the eternal and living gospel, and that he sent out his disciples to preach himself in the word ; for he himself is the word, which is written only on the hearts of those who believe in him.

5. They believe, that in God and in his Christ alone salvation is to be found ; but that if a man

does not call upon God out of a pure heart, even God himself cannot save him.

6. To the salvation of man, unfeigned faith in Christ is absolutely necessary; but faith without works being dead, so also works without faith are dead. True and living faith is a hearty reception of the gospel.

7. With respect to baptism, they say, That they are baptized by the word, in the name of the Father, Son, and Holy Ghost, as Christ commanded his apostles, saying, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That this baptism takes place when a man truly repents, and in the sincerity of his heart crieth unto God; then his sins are forgiven him, and his affections are no more set upon the world but upon God. This is the only baptism which they confess for the remission of sins.

Regeneration and spiritual baptism are, in their opinion, one and the same thing. The means of attaining regeneration are, a living faith in God and prayer. The marks of the regenerated, or of one's being baptized from above, are the works of the new man. However, this baptism they hold to have seven degrees: 1st, Baptism for the remission of sins. 2d, Anointing with ointment, that is, the understanding of

ointment, or the knowledge of the ways of the Lord. 3d, The understanding the word of the Lord. 4th, The anointing with holy oil, or the unction of prayer. 5th, Spiritual confession. 6th, Spiritual communion. And 7th, The agony of blood, or humility. These seven degrees also signify their union with God. If any one has attained to an union with God, which they place in the seven degrees of spiritual baptism or regeneration, such a one lives in God, and by his spiritual eyes can behold the angels.

They look upon external baptism with water as of no use, and say that it only washes off the impurities of the body.

8. They believe, that to every Christian are given two names, one by his parents when he is born, and another by his heavenly Father at his spiritual baptism, according to his works. This last name is unknown on earth, but shall be made known in heaven.

9. Those who confess their sins to their heavenly Father, who is infinitely good and merciful, shall receive the remission of their sins by means of faith and prayer. Those who sin against their brethren among the *Duhobortsi* confess their faults before all, and beg forgiveness of those they have offended. They who are known to conceal their sins, are by them accounted great

transgressors; if any one after a third admonition does not make confession, they exclude him from their society.

They severely condemn such as call themselves sinners, and who, by their feigned confessions, seek after a sort of humility which is founded in pride, or who try, by confessions, to excuse themselves; but are not careful to reform their lives. When a man falls, they say, he ought immediately to rise again, ask forgiveness of God with a contrite spirit, and resist with all his might temptations to a similar fall in future.

10. In regard to the Lord's supper, they say, that they *always* communicate in the holy and life-giving, immortal and awful mysteries of Christ to the remission of sins, by spiritually and internally receiving into themselves the word of God, which is Christ; and such communion, they say, penetrates the judgment of man, through bones and marrow. But the ordinance of communicating of the body and blood of Christ, under the symbols of bread and wine, they do not receive; for they say, that bread and wine enter the mouth, like our common food, and are of no advantage whatever to the soul.

11. They place fasting, not in abstaining from food of any kind, but in abstinence from gluttony and other vices: in purity, in humility, and

meekness of spirit. Abstinence from flesh, they say, is of no advantage to the soul.

12. They respect departed saints, but do not invoke them for help, saying, that in pleasing God they benefited themselves, and that we ought only to follow their example. This they call *invoking their good works*.

They do not, however, consider the actions of those who have pleased God to have been indiscriminately holy.

13. They do not hold marriage to be a sacrament. It is constituted among them simply by the mutual consent of the parties. And as there are no distinctions among the Duhobortsi of family or rank, so the parents, in general, do not interfere in the marriages of their children. They have scarcely any sort of ceremony on such an occasion; a reciprocal consent, and promise before witnesses, that the parties resolve to live together, is sufficient. Sometimes, however, this mutual consent is not made evident till the bride has become a mother. But whenever a man is known to have seduced a woman, he cannot refuse to make her his wife, otherwise he is excluded from their society. On the death of one of the parties, the other is at liberty to marry again, even a third time, which, however, seldom

happens; for they say Christians ought to subdue their sensual desires.

14. They preserve the memory of their departed friends only by imitating their good deeds; for they neither pray for nor to them. They say, the Lord himself will remember them in his kingdom. But they do not style the departure of a brother out of this world *death*, but call it a *change*; and hence they do not say, our brother is *dead*, but our brother is *changed*.

They have no particular ceremonies at burial, nor do they mourn over the *change* of their friends. When the Duhobortsi lived in persecution, they buried their dead in the common burying places; but since persecution has ceased against them, and they are known, they bury their dead in their own particular burying grounds.

15. They believe in the creation and fall of man, as stated in the Holy Scriptures, that is, that his body is taken from the earth, and that God breathed into him the breath of life. That before his fall his soul was pure and holy, and his body was vigorous and perfect; or, as they express it, *he lived in a body of gentleness*.

The Duhobortsi say, that the flesh of man is made of earth, his bones of stone, his sinews of roots, his blood of water, his hair of grass, his thoughts he receiveth from the wind, and grace

from heaven. This may explain their common proverb : “ *Man is a little world.*” In regard to the soul of man, they say, that the soul is *power, power in God, and God in man.*

16. Concerning original sin, they believe, that from wicked parents are born wicked children; nevertheless, they affirm, that the sins of the parents do not hinder the salvation of their children; and that, with respect to salvation, every one shall render an account to God for himself.

17. In respect to the future state of the righteous, they say, that the kingdom is in power, and paradise in words; that the souls of the righteous are in the hands of God, and therefore no harm can come near them. Of the sufferings of the wicked, and of hell, they say, that the souls of the wicked wander in darkness, ever in expectation of sudden destruction, and that hell is founded on wrath.

Of the destination of the soul after death, they say, that a man's actions will either justify or condemn him; and therefore, that the works of men in this world bring every one to his place in the next, in which there is no repentance.

18. With regard to the resurrection of the righteous and the wicked at the last day, with their present bodies, the Duhobortsi do not determine

any thing dogmatically, but leave that event entirely to God.

19. They, in general, conceal their opinions in regard to mysterious points, from those with whom they are not intimately acquainted, and justify themselves by the words of our Saviour, "Cast not your pearls before swine." They say, this is not the time to reveal these things; but that ere long they shall be made manifest unto all.

In like manner, in regard to the second coming of the Saviour, they say, that, judging from the events which now take place in the world, we may expect him soon.

20. They do not consider it to be essential to salvation, that a man should be a member of their society; they say, that it is necessary only to understand the ways of the Lord, and to walk in them, and to fulfil his will, for that this is the way to salvation.

21. The Duhobortsí call the theatre the school of Satan, where he himself and his agents preside. They compare those who dance either on the stage or in private companies to young geese, which, in spring, go out with their dame and frolic upon the green, but still, they say, they are but geese, and have no knowledge of God, and when the frost comes they sit with their

heads beneath their wings, and hide their feet from the cold.

22. They are distinguished for the orderly and cleanly manner in which they live; and they say, that it is becoming in a Christian to live in this way. In regard to having the pictures or portraits of eminent men or of saints in our dwellings, they observe, that they serve to adorn the house, and are agreeable to the eyes; but to worship before them, they consider as a mortal sin.

23. Of shaving the beard and making use of tobacco, which some Raskolniks look on as sinful, they say, that as neither the one nor the other makes a Christian, therefore they are both matters of indifference. That if it were proper for them as peasants to shave the beard, they would have no objections to do so.

24. When the Duhobortsî lived in a concealed manner, necessity obliged them to conform to many of the external usages of the Greek church; but as they paid no internal respect to them, they concealed their real opinions, by giving to every article and ceremony of the external service a different name, and a spiritual signification; thus, for instance, in regard to the five loaves of shew bread, they called the first, the union of the true faith; the second, unfeigned love; the third, the value of the knowledge of

truth ; the fourth, the reception of the holy mysteries ; the fifth, the enlightener. Being accustomed to express their ideas in this allegorical manner, they give a moral signification to many other objects.

Thus, to every day of the week they give the following denominations by way of short moral lessons.

Monday. Understand the works of the Lord.

Tuesday. Regeneration.

Wednesday. The Lord calleth the people to salvation.

Thursday. Bless the Lord all ye his saints.

Friday. Sing praises to the name of the Lord.

Saturday. Fear the judgment of the Lord, that thy soul be not ruined by iniquity.

Sunday. Arise from your dead works, and come to the kingdom of heaven.

The seven heavens they distinguish by the seven following gospel graces. The first heaven is humility ; the second, understanding ; the third, self-denial ; the fourth, brotherly love ; the fifth, mercy ; the sixth, counsel ; the seventh, love, where God himself reigneth. In like manner, these twelve Christian virtues, they denominate the twelve friends.

These friends are :

1. *Truth.* Which saveth man from death.

2. *Purity.* Which bringeth man to God.
3. *Love.* Where love is, there God is.
4. *Labours.* Honourable to the body, and beneficial to the soul.
5. *Obedience.* The nearest way to salvation.
6. *Not judging.* The salvation of man without difficulty.
7. *Understanding.* The first of virtues.
8. *Mercy.* By the merciful man, Satan himself is made to tremble.
9. *Subjection.* The work of Christ himself, our God.
10. *Prayer and fasting.* Which unite man with God.
11. *Repentance.* Than which, there is no law and no commandment higher.
12. *Thanksgiving.* Pleasing to God and to his angels.

He who hath found these twelve friends, they say, is under the guidance of twelve angels, who, at last, will transport his soul to the kingdom of heaven.

As examples of their manner of prayer, we subjoin the two following, from among those which they use in their meetings :

First. To whom shall I go but unto thee, O Lord ; or whither shall I flee from thy presence ?

If I ascend unto heaven, lo, thou art there ; if I descend into hell, lo, thou art there ; if I take the wings of the morning and fly to the uttermost corners of the sea, there thy hand guides me, and thy right hand shall find me out. To whom shall I go, and where shall I find eternal life, except in thee, my Creator ! To whom shall I go, and where shall I obtain comfort, joy, a refuge, and rest to my soul ! To whom shall I go, and whither shall I fly from thee, my Lord and my God, for thou alone hast the words of eternal life in thy self ? Thou art the fountain of life, and the giver of all good. My soul thirsteth for thee, my heart panteth for thee, O God, my life ! I will rejoice in thy most holy name, and in my beloved Lord Jesus. Subdue my heart by him, and may he occupy my whole soul ! Let nothing be dearer to me in life than thy most Holy Spirit. Let thy words be sweet unto my taste, and sweeter far to my mouth than the honey comb. Let thy favour ever be more desired by me than gold, and more precious than jewels.—*Amen.*

Second. What reason have I to love thee, O Lord ! for thou art my life ; thou art my salvation, my glory, and praise ; thou art my treasure, my eternal riches ; thou art my hope and trust ; thou art my joy and eternal rest. Shall I rather

love vain things, or corrupting or ruinous things, and things that are false, than thee my real life ! Thou alone art my life and my salvation ; therefore all my hopes and all my desires, and the panting of my soul are towards thee only. I will seek thee, O Lord, with my whole heart, with my whole soul, and with my whole mind. To thee alone, in the depths of my soul, I cry ; to thee alone I will pour forth my supplications. I desire to be wholly in thee, and to have thee in me. I know and confess thee in truth, the one true God and Jesus Christ, whom thou has sent. In thy light, I shall behold light, and the grace of thy most Holy Spirit.—*Amen.*

25. The Duhobortsi, who came to St Petersburg in the year 1804, to entreat permission of the Emperor for their brethren to settle at the *Moloshnia Vodi*, and from whom many of the above particulars were taken, being ready to set out on their return, just on the eve of the festival of the birth of Christ, were entreated to stop and spend the holidays in that city. But they replied : “ for us there is no difference of days, for our festivals are within us.” When they were also admonished, after receiving their privileges from government, that they should live in their new settlements in peace, and should not attempt

to propagate their opinions in that quarter; they replied, "All that is needful is sown already; now the time of harvest is come, and not the seed-time." *

2. *Pomoryans*. The original seat of this sect was between the lakes of Oniga and Ladoga, from which tract of country they take their name; but they are now to be found almost in every quarter of the empire. Their first teacher was called *Vikulin*, who, in the time of Peter the Great, built a monastery near the Oniga, whence he sent out his preachers into the surrounding country, and converted the people to his opinions. They are zealous in opposing the innovations of Nikon, with regard to the church books; and require those who join them to be rebaptized. They believe that Antichrist is already come; reigns in the world unseen, that is, spiritually; and has put an end in the church to every thing that is holy. They also recommend a life of celibacy and solitude.

* Most of these interesting particulars concerning the *Duhobortsi*, I have taken from a manuscript account of them in the Russian language, composed by a gentleman of the first respectability in Petersburg. I also perused this manuscript with a Russian nobleman, who, in 1808, was the civil governor of the province of Cherson, and was well acquainted with the principles and character of the *Duhobortsi* at *Moloshnia Vodi*.

3. *Theodosians*. This is a party which separated from the preceding sect, chiefly on account of their not purifying by prayer what they purchase in the markets of unbelievers, and not writing the superscription upon the cross. Notwithstanding, however, the trifling cause of their dissent from the Pomoryans, the Theodosians are very numerous in all the chief towns of the empire. They are inveterate against the established church, calling it the receptacle of all the heresies that ever troubled the peace of true believers; and loudly affirming, that the national priests only preach up Antichrist under the name of Jesus, and that the Christian graces of faith, hope, and charity, are now no longer to be found among the members of the church.

They perform their divine service according to the old books, and appoint their own spiritual leaders. They have particular basso-relievo images of their own, usually made of brass, by their own shrine-makers, according to the ancient models preserved in the monastery near the Oniga.

The leaders of the Theodosians held a council in Moscow, in 1751, at which a number of regulations were adopted, for better preserving their numerous followers in the unity and purity of the old faith. Amongst other things, a strict

observance of the Sabbath, justice in their dealings, and particularly in weights and measures, were enjoined. Their priests were also strictly forbidden to engage in commerce, under penalty of being discharged from their office, and all their members were admonished to live in unity, and never to apply to the unbelievers for a decision of their differences. In addition to these, a number of less important rules were laid down, with the view of more completely preventing their members from embracing the sentiments and practices of those among whom they live.

4. *Philipofschins*. These nearly resemble the Theodosians, from whom they differ principally in regard to their ideas of matrimony, calling husbands and wives spiritual brethren and sisters. They also use the cross with eight ends, without any superscription. They are accused of shortening their lives by their abstemious habits, and the severity of their fasts. However, they are but few in number when compared with the Theodosians.

5. *Netovtschins*. One Kozma, who, by opposing rebaptization, induced many to join him, was the founder of this sect. Like the Pomoryans, they firmly maintain the opinion that Antichrist is come, and has put an end to every thing in the church which is holy. The *Netovtschins* differ in

several trifles from the foregoing sects, and are again divided into three other parties among themselves, that go under the general name of *Spasova Soglasia*, or the *Union for Salvation*. Most of them, however, are extremely ignorant and illiterate, and of course there is no end to their differences.

6. *Pastushkoe Soglasia*. The founder of this sect was a shepherd, who dissented from the Pomoryans in the following points. *First*, That the Pomoryans do wrong in taking to themselves the name of Raskolniks, or Schismatics. *Second*, That it is highly sinful to take away life by fasting. *Third*, That marriage should never be dissolved by whomsoever, or wheresoever celebrated. *Fourth*, That such as joined his party from among the rebaptizers, should again be baptized.

7. *Novojentzi*. Such as recommend marriage, in opposition to many of the other sects of Raskolniks, on the following ground: That as the order of things in nature still continues, notwithstanding the reign of Antichrist, therefore it is not good for man to be alone. On this account they recommend to every good Christian who can receive this advice, to marry, and thereby avoid sin. In other respects they are Old Believers. Their doctrines respecting marriage proved highly agreeable to many of the different

sects; and on this account they are extremely numerous at the present day.

8. *Samokrestschentsi*, or *Self-baptizers*. This sect broke off from the rebaptizers, on account of their not being sufficiently strict in their morals. They baptize themselves, from an idea that no one is left upon earth sufficiently holy to perform this ordinance aright. The number of these fanatics, however, is but small.

9. *Tschuvstviniks*. This sect is also not numerous. Their distinguishing doctrine is, that all the different sects of Raskolniks ought to unite in one; because in essentials they are the same, being all of the old faith, and opposers of the follower of Nikon. These conciliatory opinions they zealously propagate among the different sects, and on this account are persecuted by all of them.

10. *Molokans*. Little is known of this sect. They are said to have their own particular pictures, and to talk of certain miracles of Christ that are not recorded in the Gospel. They do not observe the two fast days of every week; Wednesday and Friday; but hold Saturday as a day of fasting. They are called *Molokans*, on account of their eating milk on the usual days of fasting.

11. *Ikonoborts*i. The distinguishing tenet of

this sect is, that the use of pictures or images in the worship of God, is a practice evidently contrary to the second commandment, and therefore is idolatry. Hence they have no pictures in their houses, or in the places where they meet for worship. They also pay but little respect to the church, saying that the Almighty does not live in temples made with hands. They are called *Ikono-bortsi*, on account of their opposing the images. They were formerly numerous in the Ukrain, and among the Don Kozaks ; but at present are scattered in different provinces of the empire.

12. *Seleznevtshini*. This sect are, in modern times, precisely what the *Strigolniks* originally were. They are Jews in principle ; maintain the divine obligation of circumcision ; observe the Jewish Sabbath, and the ceremonial law. There are many of them about Tula, on the river Kuma, and in other provinces, and they are very numerous in Poland and Turkey, where, having left the Christian faith, they have joined the seed of Abraham, according to the flesh, in rejecting the Messiah and the gospel.

To these particulars we shall only add a few more concerning a new sect, very different indeed from any of the preceding, which sprang up in Moscow about the end of the reign of Ca-

therine II. They are known in Russia under the name of *Martinists*.

This sect took its rise in the university of Moscow, and was headed by a professor Schwartz. They are called Martinists, on account of their adopting the mystical tenets of a Frenchman named Martin, who appears to have entertained opinions similar to those of the famous Jacob Behmen. In the end of the last century, their numbers were considerable in Moscow; but in consequence of their having secretly translated many of their mystical books into the Russian language, and of other means which they used to make their opinions generally known, some of their leaders were apprehended by government, and imprisoned for some time; however, they were set at liberty when the Emperor Paul came to the throne. They also translated several good books into the Russian language, from German, English, and French.

The Martinists are mystical religionists, who have fallen into all the depths of error contained in the metaphysical and airy dreams of Swedenborg, Behmen, Martin, Ekartshausen, and other such mystical writers. They are constantly in search of mysteries, and new discoveries in revelation and nature; and hence study with great avidity all magical or cabalistic books. In their wri-

tings, they make use of a number of mystical signs or hieroglyphics, particularly the picture of a heart, which they fill with symbolical figures, expressive of the spiritual state of the supposed possessor. In this manner they use numbers of such pictures, filled with hieroglyphics, expressive of the passions, talents, virtues, and vices of men, from the most abandoned to the most righteous.

They pretend to visions and discoveries both in physics and metaphysics, by which they say they arrive at the most exalted spiritual knowledge. This sect of mystical religionists is not numerous at the present day; but it consists, in general, of men who have the character of being learned, and whose chief object seems to be to support this character, by pretensions to great acquirements in hidden sciences, to which they say others can never attain, till once they arrive at the same degree of spiritual and physical knowledge with themselves.

The Martinists profess a warm regard for the word of God, which, according to them, contains not only the way of deliverance to fallen men, but also the whole secrets of nature. Hence their mode of interpreting scripture is absurd and pernicious in the extreme; for, in general, they represent the most simple texts of scripture

as full of some mystical meaning, which they are pleased to call the spiritual sense. Thus they unhinge the real sense of almost every passage of scripture, and are at liberty to give it such a turn as best suits their own particular interests and fanciful opinions.

That the Martinists, notwithstanding their pretensions to scientific knowledge, have gone as far wrong in their opinions about religion, as many of the ignorant and illiterate sects above-mentioned, must be evident to every one who deliberately reflects on the subject. For to reject the literal and obvious meaning of the plainest passages in the word of God, and to suppose that they are to be explained only by recourse to mystical allusions, is to undermine the authority of revelation, and to represent it as incapable of being understood by the great majority, of those to whom it has actually been addressed by God himself. We have, therefore, no hesitation in saying, that the opinions of the Martinists in Russia, are not less remote from the doctrines of truth, and the principles of duty, revealed in the sacred oracles, than many which are held by the poor and ignorant peasants among their countrymen, who are ready to offer up their lives in defence of some insignificant ceremony.

In explaining and understanding the religion

of Jesus, we need not either the discoveries of metaphysicians, or of those who pursue the study of occult or magical science; or the dreaming fictions of a heated imagination; and he who, giving the reins to fancy, seeks for every thing but what is plain and obvious in the divine word, delivers his soul into the hands of an unfaithful guide, who, leading him into the mazes of enthusiastical error, may, if grace prevent not, conduct him to everlasting disappointment and remorse.

FINIS.

The first part of the history of the
people of the world is the history of
the first man, who was created by
God. This man was called Adam, and
he lived in a garden called Eden.
He was there for many years, and
he was very happy. But one day
he was tempted by a woman, and
he ate of the forbidden fruit. This
was the beginning of sin, and it
brought death upon him and upon
all his posterity.

The second part of the history of the

people of the world is the history of

the second man, who was created by

God. This man was called Noah, and

he lived in a garden called Eden.

He was there for many years, and

he was very happy. But one day

he was tempted by a woman, and

he ate of the forbidden fruit. This

was the beginning of sin, and it

brought death upon him and upon

all his posterity.

The third part of the history of the

people of the world is the history of

the third man, who was created by

God. This man was called Abraham,

and he lived in a garden called Eden.

He was there for many years, and

he was very happy. But one day

he was tempted by a woman, and

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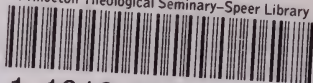
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